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"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

For the Register and Observer:

WHAT ENTITLES A MAN TO THE CHRISTIAN NAME?

What must a person believe to entitle him to the name of a Christian? or authorize him to call himself a disciple of Jesus Christ? He need not believe in the doctrine of total depravity—in irrespective decrees, in personal unconditional election, in the trinitarian dogma. These tenets may be embraced, or rejected, and a man still be a Christian. For these are of doubtful import; they are not clearly and expressly taught, but are matter of construction and inference. The admission of them then, cannot be necessary to constitute any person a Christian. So a man may believe in a purgatory, or a limited period of future punishment, or reject these doctrines, and yet be a believer in Jesus Christ. It does not then require an assent to any speculative system, or creed of fallible men to justify one's title to the name of a Christian. This must be evident to every intelligent reader of the New Testament. The Pope may make articles of faith; Calvin may do the same, Athanasius may do so too; but all their dogmas may be rejected without justly depriving a man of his Christian name. Yet some faith is essential to the Christian character, and to the appellation of a Christian. And what is it that is necessary to believe to this end, or for this purpose? It is necessary that we take our religious doctrine from Christ. That we receive him as our Master, our spiritual teacher and guide, as an authorised teacher for us, whose instructions we are to follow and obey. Not merely as a wise man, whose lessons we are to study and follow just so far as agreeable to our conceptions and views, as we would of any other wise man. But as one who had authority, divine authority to teach and command; one who was specially sent to reveal important truths to mankind, and supernaturally endowed to qualify him to declare new doctrines. For without this faith we shall not acknowledge his authority to command or teach; without such a belief, we shall not admit any obligation to embrace his doctrine, or conform to his precepts. We may receive or reject it. If we are not bound to obey him, he is not our Master. If we may reject his sayings, he is not our authorised, much less our infallible and divine teacher. And is it not, in that case, an abuse of language to call him Master, and to assume his name?

Does not consistency, does not reason require that we have this faith in the supernatural character of Christ? Does not the historical part of the New Testament declare and require this? The evangelists assert in various places, that Jesus of Nazareth was the extraordinary Personage predicted by prophets for many ages; and that he was the Messiah, or Christ, or Holy and anointed one, long expected by the pious Jews—that he had the spirit of God without measure—that the holy spirit came upon him and abode with him, enabling him to work miracles, and thus to prove that God was with him, in a peculiar and supernatural way—that he was sanctified and sent into the world by God, to reveal important truths, respecting the character and purposes and will of the Great Father of all—and that, therefore, he is called our Lord and Master; and has even the high title 'of Son of God.' Does not all this prove that Christ was inspired by God, not only in such a degree as all rational beings are inspired; but in a much higher or greater degree; in an extraordinary supernatural manner? And that he is then qualified and authorised to teach and command, as no other is? And are we his disciples unless we admit this? Unless we receive his doctrines and declarations as true, and divine truths; and therefore as demanding our entire acquiescence and belief? Have we any right to the name of Christian unless we receive Christ as a divine teacher, and as our Lord and Master in religion? Are they Christians, who say, they and all others are as much inspired as Jesus Christ was? That their own minds or consciousness are a sufficient guide to religious truth; equally so as was the mind of Christ? Reason and propriety say no. If Christ is a divine teacher, then he must be believed, followed and obeyed. His teachings and declarations must be authoritative with us. He is our Master in religion, above all others, and in opposition to all others. And if we reject the gospel as a divine revelation, we have no security for a Christian, a holy and righteous life. If we receive not the account of Christ's miracles, nor admit his supernatural powers and character, then 'have we followed cunningly devised fables,' 'our faith is vain, we are yet in our sins.'

OUR LORD'S MORAL CHARACTER, AS EXHIBITED AT THE CRUCIFIXION.

He was crucified between two malefactors; and, probably while the nails were piercing his hands and feet, when the sense and feeling of his ignominious sufferings were strongest, he thus prayed and pleaded for his murderers; 'Father, forgive them; for they know not what they do.'

In this situation, which might have excited the pity of the most unfeeling spectator, and of the bitterest enemy, our Lord was reviled and mocked, his power was questioned, his prophecies perverted, and his dignity blasphemed, by the Jewish people, by the Roman soldiers, and by the Chief Priests, Scribes and Elders; the rulers mixing themselves with the throng, to feast their eyes with his sufferings, and to insult him under them.

But such conduct served only to display the greatness of the sufferer. The patience of Jesus remained unmoved. Here, as when he stood before his judges, he left his life and doctrine, his prophecies and miracles, the supernatural knowledge displayed by him, and the voices from heaven which bear him witness, to speak for him a stronger language than words could convey. As Origen observes, his silence, under all the indignities and reproaches which he met with, showed more fortitude and patience than any thing said by the Greeks under their sufferings.

And again, when one of the malefactors reproached him, he answered him not: but when the other said, 'Lord, remember me when thou comest into thy kingdom,' he thus acknowledged himself to be a king, and one who had the keys of heaven and hell, 'Verily, I say unto thee, To-day shalt be with me in paradise;' in the state of those who are separated, as in a garden of delight, for God's acceptance.

It is a remarkable instance of our Lord's composure, that in the midst of his exquisite pains, he recommended his mother to that most benevolent apostle, St. John.

The next circumstance in the order of events is, that about the ninth hour our Lord cried with a loud voice, 'My God, my God, why hast thou forsaken me?' As the words in the original psalm do not import a direliction of the Deity, they cannot be thus understood when used by our Lord. In this strong language the Psalmist described imminent distress and danger from the sword of scornful and mighty enemies. He did not mean that he was totally forsaken by Jehovah, whom he afterwards entreated not to be far from him, whom he called his strength, whom he characterized as not hiding his face from the afflicted, and to whom he promised praise and thanksgiving in return for the mercies which he implored. In the same terms our Lord expressed the greatness of his anguish; when, in the prophetic words of the psalm, which is sometimes applicable to David and sometimes to the Messiah, 'he was poured out like water, his bones were separated from each other, his heart was like wax, it was melted within him.' Our Lord's language, I say, was dictated by extreme suffering, and not by distrust. In the style of the Hebrew scriptures, when God permitted individuals or nations to be oppressed and afflicted, he was said to hide his face from them, to forget, reject, or forsake them. Our Lord could not suppose that God had cast him off, because immediately before and after these words he reposed an entire confidence in him. During his crucifixion he twice called God his Father, he declared his assurance that he should enter into a state of happiness, and accordingly he resigned his departing spirit into his Father's hands. He likewise saw, during the space of three hours before he expired, that God miraculously interposed in his behalf, by diminishing the light of the sun and shedding a comparative darkness over the whole land, or, at least, that part of it which was adjacent to Jerusalem.—*Newcombe.*

ORIGIN OF THE DOCTRINE OF THE TRINITY.

That the doctrine of a Trinity was embraced in the philosophy taught by Plato and Philo cannot be doubted; and it is also evident, that the early Christian fathers, when they became converts to Christianity, anopted it, or amalgamated it into the Christian system. Authorities for this are very numerous; but it is not necessary (and it would take too much space) to insert them in this work. If any one wishes to see a full view of this subject, he may have recourse to the 'Intellectual System' of the very learned Orthodox Cudworth, where he can find, I think, more information concerning the origin of the Trinity, than in any other work. From this origin we will take a brief view of the progress of the doctrine.

It is not pretended, that the Pagan or Platonic trinity was altogether like the modern doctrine; but only that it was the origin, the seed that produced it. Though the earliest fathers seemed to agree fully with the Platonists, yet others, with ecclesiastical councils, soon began to make alterations in the doctrine; (I will not say improvements, for I think every alteration they made was a change from bad to worse.) The Platonic philosophy established a trinity of three gods; a first god, a second god, and a third god; not, however, all equal; for they considered the second and third much inferior to the first, or as only attributes of the first, as his wisdom, or power, &c. And we find nothing about the numerical union of the three, or of three equal persons in Deity, or of trinity in unity. But after a while they personified the Platonic Logos, or wisdom of God, and called it the Son; but they still made him subordinate to the Father. And the Nicene council attempted to go still further, and declared the Son to be consubstantial, *of* the same substance, with the Father, not that he *was the* same substance, that is, the supreme God; but that he was *of* him, and therefore could not be the same; for a person, who is of, or from, another, cannot be that other. Cain was of, or from, Adam, but he was not Adam. Eve was of, or from, the substance of Adam; but she was not Adam. And they were not numerically one person or being. There was nothing but a specific or generic sameness between them; there subsisted a union, only in love, agreement, design and interest. But this council did nothing towards deifying, or even personifying, the Holy Spirit. But afterwards, in A. D. 381, the Emperor of Theodosius called another council to remedy this defect, and to anathematize Macedonius, 'who had denied the divinity of the Holy Spirit.' This council decreed that the 'Holy Ghost is the Lord and Giver of Life, proceeding from the Father, and with the Father and Son to be worshipped and glorified.' This council did not expressly make the Holy Spirit equal with the Father, but implicitly the contrary; because they say, it 'proceeded from the Father,' therefore could not be equal with him. Indeed, the perfect equality both of the Holy Spirit and of the Son with the Father was not expressly declared, or established by any ecclesiastical council, for some centuries afterwards. But when it came to be generally received, when it was determined, that the Father, the Son, and the holy Spirit, each of them was God, was Lord, was almighty, was supreme, self-existent, and independent, it seemed to be a matter of necessity, that there must be three equal, supreme Gods; the Bible, and all nature to the contrary notwithstanding! To remedy this difficulty, the Trinity was so amended, as to make it a trinity of persons numerically the same, or having all one and the same singular existent being. And this was the finishing, important stroke to the trinitarian fabrication. The learned Cudworth, when considering the different kinds of trinitarian doctrines, observes, 'that not a few of those ancient fathers, who were therefore reputed Orthodox, because they zealously opposed Arianism, namely, Gregory, Nyssen, Cyril of Alexandria, and others, entertained the opinion, that the three persons in the Trinity were three distinct individuals, like three individual men, Thomas, Peter, and John; and remarks, that some would think, that the ancient and genuine Platonic trinity, taken with all its faults, is to be preferred before this Trinity.' But he says, 'as this Trinity came afterwards to be decried for tritheistic, so in the room thereof, there rose up that other trinity of persons numerically the same, or having all one and the same singular existent essence; a doctrine which seemeth not to have been owned by any public authority in the Christian church, save that of the Lateran council only.' This council was convened under Pope Innocent, the Third, A. D. 1215, in the depth of the dark ages; (it is not fully acknowledged as œcumenical,) it was composed principally of monks and scholastic enthusiasts. It was this council, that put the finishing touch to the Trinitarian creed. It was this council, that established the not more absurd doctrine of transubstantiation. It was this council, which directed a vindictive persecution of heretics, ordering them to be sought out and exterminated. It was this council, that promoted the tribunals of the inquisition. And will Christians, in this enlightened age, for their guide in faith and practice, take the decrees of such a council, in preference to the plain, pure doctrines of the Son of God? Since the thirteenth century, I believe, there has been no essential alterations in the scheme. Whatever change there has been, has been in unmeaning words—not at all for the better.

It now remains only to account for the origin, progress, and continuance of the doctrine to this day, without the necessity of acknowledging its truth. And this is an easy matter. It must be acknowledged, that, while the Apostles had the administration of the affairs of the church, there was nothing that appeared at all like the present Trinitarian doctrine. But when they had left the world, after having converted to their faith many learned doctors, and Platonic philosophers, who possessed almost all the learning and talent of the age, it was natural, and a matter of course, that the control, direction, and all the affairs of the church, should (as they did) go into their hands. And although they were sincere converts to Christianity, yet as they but men, (having possessions like other men,) no less could have been expected of them, than that they should amalgamate the doctrines of their early-taught philosophy into their late adopted religion; which we find they did. And so by them, and their successors, the progress of the doctrine was effected; while the common and unlearned Christians were generally opposed to it; and I believe ever have been so, (when left to act freely,) from that time to the present. But what could they do? Not one in ten of them, in that age, could read or write at all. And those who could read had not the means for it; there were then no books printed; and manuscripts and copies were so few, and costly, that the poor and common Christians could not obtain them. What could have been expected, but that they would be controlled, directed, and carried along, as they were, in the strong current caused by the Platonizing fathers, who had become their teachers? This current was made powerful by a multitude of Platonizing fathers, and by the addition of local ecclesiastical councils, so as to immerge all other streams of faith; and in the fourth century, it was by a general council at Nice, with the great Emperor Constantine at its head, (the civil and ecclesiastical powers being then first united,) made as absolutely irresistible, as the current of the Mississippi, or the billows of the ocean. If any one attempted to resist the decrees, what was his fate? He must be excommunicated, anathematized, imprisoned, or banished, or put to death; nay more, he must be damned eternally! Who would not *profess* to believe *anything*, to free himself from these evils, to save himself from temporal and eternal death? And what merit would there be in such a forced faith? This system of persecution for opinion's sake was carried on for centuries, even through all the dark ages. True, there were some little breathings of liberty and hope, when there happened to be a favorable change of emperors; but these were short and few. And, since great light has dawned upon the world, even since the Reformation, (as it is called) though the arm of civil power has been generally withheld, yet the minds of Christians to this day have been directly, or indirectly, almost irresistably led and compelled to receive this unscriptural doctrine, by the solemn decrees of ecclesiastical councils, by the gloomy dogmas of priestcraft, and the insinuating influence of early education. Such faith, thus produced, thus sustained, can be no evidence of the truth of its doctrines, whatever length of time may have groaned under them. Then let us rely on the Bible only. Let us go for direction, and for our faith, to Him who 'hath the words of eternal life.'

But it may be useful, more particularly, to account for the prevalence and continuance of this doctrine in modern times, and especially in this enlightened age. This doctrine was entailed upon modern times by the enthusiasm of monks, by the force of ecclesiastical creeds and decrees, and by the power of civil authority, by persecuting, by inflicting temporal punishment, and threatening with future condemnation, all who would not receive the Orthodox faith. But at present the same kind of persecutions and corporal punishments are not used. Trinitarians now do not imprison the body, but only fetter and chain the mind; they do not hold men to their faith, by threatening them with temporal evils, but by insuring to them eternal destruction, if they depart from the faith. Their system is to begin with children; to teach them mystical catechisms, and strange doctrines, which minds of their age, and of no age, can understand. They instruct them parrot-like, in their peculiar doctrines and creeds, so that by the habit of constant repetition (and habit is second nature) they become fixed and tolerable, and are thought to be as true as the Bible. And when they arrive at more mature age, they are furnished with a multitude of books, pamphlets, and tracts, all of the orthodox stamp; they are prevented, if possible, from reading any of a different character. In this way they are trained up when young, in the way their instructors wish them to go, expecting that when they are old they will not depart therefrom.

And when they have advanced to manhood, their pious Orthodox teachers treat them as children; they will not allow them to hear any other doctrine preached; they will not suffer any clergymen who hold a different faith to preach in their pulpits; for, by their practice, they consider them heretics or infidels, and disbelievers of the Bible; they seem not to possess much of that virtue, without which, Paul said, he 'should become as sounding brass, or a tinkling symbol;' without which, said he, 'though I have all faith, so that I could remove mountains, I am nothing.' Furthermore, these well meaning preachers labor hard to persuade their hearers, that if they do not fully believe the Trinitarian doctrine, they are heretics, they are infidels, they are unbelievers of the word of God, and that they cannot be saved; they 'must perish everlastingly.' They may sincerely worship the Father almighty, the only true God; have full faith in his Son, sent by the Father to be their only Mediator and Savior; be filled with love to God, and gratitude towards the Savior; and be ever so thankful for the blessed influence of the Holy Spirit; yet, if they believe not the whole of a doctrine, which cannot be found in the Bible, they 'must undoubtedly perish everlastingly!' And even in this world, if they are members of their church, they must be cast out, and treated as an anathema maranatha. And if there should be present any professing Christian, from other churches, who cannot swallow all their creed, they are sometimes not allowed to sit down with them at the table of the Lord, to commemorate the dying love of their Savior; they are virtually told, 'Stand by,' we are 'more holy than' you! Is this their construction of the Scriptural doctrine of esteeming others better than ourselves? And would it not be well for them to consider that, to those persons to whom they say, 'Stand by,' Christ may say, 'Come ye blessed of my Father, inherit the kingdom prepared for you!' Are not all these facts and circumstances sufficient to account for the prevalence and continuance of this doctrine, without the necessity of receiving it for truth? Will any one be so weak as to say it must be true, because it has been erroneously believed so long? Could it be expected, that the generality of Christians, if they were convinced, would at once, renounce and give up their early imbibed notions, all the creeds and doctrines they had been taught from their infancy, when they are told and assured, if they do, they will be persecuted through life, and damned eternally? 'All that a man hath, will he give for his life.' Surely, then, would a man *profess* to believe *anything*, to save himself from great temporal evils, and from everlasting misery. It cannot be necessary to add more upon this point. I will mention but one more circumstance, which has great weight. It is well known that all bishops, priests and other teachers in the Episcopal churches subscribe to the thirty-nine articles, in which is contained the Trinitarian doctrine; and all other Trinitarian teachers make public profession of their faith in that doctrine; and generally the members of their churches are required to make the same profession. Now every one knows how natural it is (it is almost second nature) for a man to stick to a faith to which he has pledged himself. If he does not, he is apt to be considered a weak man, or a wicked one. So he is insensibly carried along, as it were by a current, an overwhelming current of popular opinion. I cannot, therefore, conceive, that the prevalence or continuance of this doctrine is any evidence of its truth. Let us therefore lay it aside, and stick to the Bible, the only sure guide for faith and practice.—*Christian Layman.*

RELIGION A PERSONAL CONCERN.

If religion be a personal concern, then let none of us expect salvation, without posessing a spiritual citizenship in the kingdom of Christ, a personal experience of the spirit and power of godliness. Expect nothing by another's state in the sight of God, or by another's doings. Perhaps this caution may be deemed superfluous by many; put the human heart is so deceitful, that we are prone unconsciously to rely upon some adventitious circumstance—something which has been done for us in times past, or something that is now doing; and so to hope for heaven deceitfully, trusting in man. Like as when the Jews expected to be saved, because they 'had Abraham to their father.' Every confidence of this sort is altogether unworthy a soul created of God, and is a confidence which will surely fail when we stand before his throne. Carry it there now and examine it in the light of God; and if that light prove a consuming fire, let it burn up the false dependence of the heart, and leave us nothing to trust in but God, through Jesus Christ our Lord. The eternal God is thy refuge,—be satisfied with no other.

If religion be a personal concern, then let us little regard what man can do to forbid our approaches to God or impede our progress in the way of Christ. Man may oppose, threaten, deceive or deride if he will, for a little while; but will he stand by us at the judgment seat, to defend us from the wrath of God? or will he answer in our behalf, when the Most High shall say, 'I have called and ye refused, and wherefore when I called was there none to answer;' Man may allure, delude or terify; but will he dare expose himself to the wrath of God to save us from it, or can he force the gate of heaven to admit therein? Nay, man may gather all his powers of deceit, falsehood, terror, persecution, reproach or scorn; but it is altogether out of his power, to hinder the approach of the decided heart to God, or the progress of the determined disciple in the way of the Lord. 'Who therefore art thou, that thou shouldst be afraid of man that shall die, or of the son of man that shall be made as grass, and forgettest the Lord thy Maker,' who is the comforter and sustainer of his people?

If religion be a personal concern, let us make it so ourselves, with prompt decision, and keep it so with steady uniformity. Work out your salvation with fear and trembling,' taking this for consolation, that 'it is God who worketh in us both to will and to do.' Draw near therefore to God, each for himself, in the unwavering spirit of the mind, and make him your refuge in the submission of penitence. Come frequently before his throne, with all your spiritual concerns, that when he appears as a judge, you may discern the same one whose mercy you have often sought and often experienced, and so have confidence and hope in death and judgment. Believe in the Lord Jesus Christ, attach yourselves to him, and make it your highest endeavor to be always found in spiritual union with him, that he may say to you as he did to his diciples of old, 'The Father himself loveth you, because ye have loved me, and have believed that I came out of God.' Seek holiness in the soul as your richest treasure, and offer your works whether of piety or of charity, with confidence to God in the name of Jesus Christ. And if man by his example, by his sophisms, by threats, or deceptions, would thrust or allure you from the way of life, nay, if the world leave you alone, still trust in him, who is able to bear us through, and by whose inspiration it is written to every one, 'If thou art wise, thou art wise to thyself, and if thou scornest, thou alone shalt bear it.'—*Ezra S. Goodwin.*

A DISCOURAGING CIRCUMSTANCE.

It is a discouraging circumstance to those who aim to establish just views of religion, or to correct a popular and long cherished error, that so large a portion of the public is disinclined to thorough investigation, and even incapable of forming a correct judgment of nice questions of criticism and interpretation. The multitude look to the professed teachers of religion for correct views of religious truth, while the love of ease and of interest supplies a strong and continual temptation to these teachers to follow smoothly and safely in the wake of popular opinion. Perhaps in no country in the world is this temptation greater than in our own, where not only the Christian ministry, but theological schools depend in a great measure upon the voluntary contributions of the people. In recent controversies, which have prevailed throughout the country, it has been painful to observe the efforts of the parties, by ambiguous phraseology, high commendations 'for substance of doctrine' of old forms and confessions, from which essential departures had been made, and other means, to maintain a hold upon the sympathy and support of large bodies of people. Even the few biblical commentaries, which have appeared among us, clearly manifest the influence of other considerations, besides those which should decide the judgment of an expositor of holy writ. On the subject of religion, at least, we find in republican America far less freedom of thought than in despotic Germany. We do not mean to impute hypocracy to any man, or any class of men. We speak of influence by which men may be unconsciously biassed. Certainly the besetting sin of the American theologian is love of popular or general appobation. His great duty is, to rise above the opinions of his contemporaries, and to search for pure truth, and proclaim it; or, if he seek approbation, to seek it from God and a future age.

How many passages, wrongly applied or wrongly interpreted, relating to the Trinitarian controversy, are still suffered to remain in our popular commentaries undisturbed and unexpunged, just as if they had not been given up by the most learned Orthodox scholars. Thus while all Hebrew grammarians of any note, Professor Stuart of Andover among the number, make the use of the plural name of God, and of the plural pronoun, in the first and second chapters of Genesis, a mere Hebraism, denoting dignity or excellence in the person to whom it is applied, the commentaries, edited and recommended by the principal Orthodox theologians of the country, find undoubted proofs of the Trinity in the above mentioned Hebrew usage. When we consider how many thousands and thousands of such commentaries as Scoot's and Henry's, and the Cottage Bible, continue to be circulated in our country, our hopes for the speedy progress of religions truth are not very sanguine. How are correct opinions to be established in the popular mind, if learned professors and clergymen continue to publish or recommend expositions, which they themselves do not regard as valid.

WHAT IS MEANT BY SALVATION IN CHRIST OR BY HIS NAME.

The salvation of sinners does not mean their being rescued from the hand of God which was stretched forth to destroy them, or their being sheltered from the sword of his revenging justice, or his being induced to lay aside his wrath and vengeance against them; but their being actually delivered from their former state of ignorance, sin, and the painful circumstances in which sin involved them, and their final deliverance from death. Salvation is not an ideal thing, a persuasion of mind, respecting certain transactions which passed between God and Christ, on our behalf, or respecting a certain work which Christ performed personally, on the ground of which it is imagined that our final salvation is fully secured, especially if we do but believe that he performed the work *for us;* but it is an internal and external deliverance, a freedom to the mind from the slavery of ignorance and vice, a purification of the heart and conscience from sin and condemnation, terminating in newness of life. No man can, with truth, be said to be saved any further than he is actually delivered from sin in his heart and life; from the love, the practice, and the contamination of it. Hence it follows, from the very nature of salvation, that Jesus saves us, individually, only so far as we are delivered, by the light and influence of his gospel, from ignorance, vice, and misery, and as he makes us wise, virtuous, and happy. Under another view, he saved the nations, who live under his dispensation, by delivering them, through the preaching of the gospel among them, from their former state of pagan superstition and idolatry; but this is not the view of salvation most necessary to be dwelt on in this place.

In Christ, frequently means, in his gospel, or in that dispensation which was introduced by him, and at the head of which he is placed. So the name Moses is several times used when not his person, but his law is intended. *There is one that accuseth you, even Moses, in whom ye trust*; (John v. 45.) but the Jews did not trust in the person of Moses, nor did he appear personally to condemn them in the days of Christ; it was in the law they trusted, and it was the law that condemned them. *Moses of old time hath in every city them that preach him;* but it was not the person of Moses they preached, but his law. (Acts xv. 31.) but it could only mean that his law was read there. In like manner, the preaching of the gospel, which came by Christ, and was confirmed by his death, is called the preaching of Christ and him crucified. From all accounts we have of apostolic preaching in the book of Acts, it is clear that what they published to men was that God was revealed by his Son; yet it is all called preaching Christ: it evidently must mean what Christ had made known by the gospel. So we read of believers being in Christ; but it can only mean in the faith, under the influence, and in the obedience of the gospel, and the gentiles who were [illegible] the continuance of the dispensation of the law, are said to be made nigh in Christ Jesus; it must mean under the dispensation of Christ, the gospel, which includes them as well as the Jews, and is intended to bring the world nigh to God. Hence it follows, that when sinners are said to have salvation in Christ, the plain meaning is, that salvation is made known, and all the means of enjoying it afforded, in the gospel.

The word *name* frequently means *authority*. Christ said he did not come in his own name, meaning that he did not come without proper authority: that he came in his Father's name, meaning that he had authority from God for what he said and did: that if another came in his own name, meaning without divine authority, him they would receive. Christ said and did every thing in his Father's name, that is, by the power and authority he had received from God. The apostles preached and wrought miracles in the name of Jesus Christ, that is, by the power and authority they had derived from him Hence Christ said, *he who receiveth you receiveth me, and he who receiveth me receiveth him that sent me:* he could not mean he who received him, or his apostles, personally, for then no man could receive either him or them in the present day, but that the person who receiveth the doctrine, and that he who receiveth his doctrine, receiveth the doctrine of God. It follows that, when it is said *there is no other name under heaven given among men, whereby we must be saved*, but the name of Jesus, the meaning is, that God hath set forth no other person, as invested with power and authority, to reveal and dispense his salvation to men, but Jesus Christ: hence it is concluded that to be saved by his name means to be saved by the gospel, which we receive on his authority, as evidenced by his miracles and resurrection.

HOW TO PREACH.

But it is not enough to get the truth; you must preach it *as* the truth. Christianity is often preached as false, or, at least, as a matter of doubt. God, Christ, duty, immortality, the soul, its greatness, its destiny,—these are spoken of as vague rumors which the teacher has chanced to hear, and not as realities; not as what he knows; not as matters of deliberate and deep convictions. Preaching is too often traditional, conventional, professional, the repetition of what is expected, of what it is the custom to say; not the free, natural utterance of persuasion, or experience, of truths which have a substantial being within our souls. Undoubtedly the hearer is culpable for remaining dead under the light of God's word; but how often does the want of life in the teacher put down the life of the taught! Do you ask me, how you may come to feel the reality of the spiritual truth you are to dispense? I answer, do not hope to accomplish this end by the methods commonly used by fanatics; that is, by inflaming the imagination; by representing to yourself, in material forms, God, Heaven, Hell, the suffering of Christ; or by applying perpetual stimulants to the passions. You must unite the forces of the intellect, the heart and the life, and bring them all to bear on this great end. You must accustom yourself to concentrate thought on the truth which you have gained, you must cultivate the hard but necessary art of meditation; and must exalt meditation into prayer to the Father of light for his quickening spirit. Nor is this all. You must inwardly and outwardly live up to the truth. You must strive against those appetites and passions, which cloud the inward eye and shut the inward ear. You must be true without compromise to your convictions of duty. You must cherish and express disinterested affection. It is only by this joint and vigorous action of the moral and intellectual nature, that spiritual vision becomes clear; that the spiritual world is opened to us; that God and duty and immortality come forth from the clouds, which ordinarily envelope them, into clear and beautiful light; that God's spirit becomes a distinct voice in the soul. You cannot labor too devoutly, that the religion which you preach may become thus real to you, may live in your understanding and heart. Without this, preaching is a tinkling cymbal, a vain show. Without it, there may be prodigies of theological learning. Without it, there may be eloquent declaimers, much admired and run after. But they work on the surface only. They may show themselves not the truth. They may excite transient emotions, but do not strike the deep fountains of the thought and feeling in the human soul. He, alone, within whom Christian truth is a living, substantial presence, can give it forth in fresh, genial, natural, quickening tones. Covert, as the minister's best gift, the divine art of speaking the truth as truth. Do not speak as a machine, an echo, but from a living soul.

So important do I hold it to speak the truth as truth, that, were I able, I would describe more particularly this style of preaching. But words do little to make it intelligible. I might say, that the truth-preacher is free from all artifices and affectation of style and manner; that he is distinguished by simplicity, earnestness, naturalness, freedom. But your own observation and consciousness can alone explain to you the characteristics of that truth in preaching, which all feel though none can describe. I would observe, however, that all, who are distinguished by this style, bear one mark. They preach with faith, hope, confidence. Truth, when seen as a reality, always breathes faith and trust. Doubt and despondence belong to error or superficial views. Truth is of God, and is bright with promise of that infinite good which all his perfections make sure to his creation. God's supreme interest and joy in moral excellence; the immutable glory and the omnipotence of rectitude and disinterested love; and the utter feebleness of human passion and prejudice, of sects and armies, of opinion and physical force, when arrayed against the cause of holiness, of Christ, of God,—these are among the clearest manifestations of truth, and indeed its very essence; and of consequence, he, who knows the truth, must be strong in faith, must tread doubt and fear under foot, and must speak with the energy of a living hope.—*Charge, by Dr. Channing.*

REV. ANDREW ELIOT, D. D.

Rev. Andrew Eliot, D. D. was graduated in Harvard College in 1737, and ordained in 1742, over the North church and society in Boston, his native town. He soon became distinguished as a theologian, an elegant writer, a pulpit orator, and good general scholar. He approved of the government and order and forms of the Congregational churches in New England; and on proper occasions, contending for their general agreement with the forms and discipline of the churches of the primitive days of Christianity, both with his tongue and pen. He wrote some able essays in defence of the Congregational government and forms, in reply to remarks of Episcopalian clergymen against them; but he always disputed in an excellent spirit, and with sound arguments. In his time a plan was proposed in England, and urged indeed, by some in Massachusetts and Connecticut, to maintain bishops in this country, and, in commending the plan, great misstatements were made by those who favoured it, of the ignorance and irreligion of the people in the povince. Dr. Mayhew replied to some of these statements in 1736. After his death, in 1766, there was still reason to notice them, as they continued to be made and repeated; and Dr. Eliot took up his pen in vindication of the churches and people of the Congregational order in New England; and ably pointed out the mistakes which some Episcopalians had made, in speaking of the state of religion in Massachusetts and the adjoining provinces.

Dr. Eliot published several occasional discourses, which were considered among the best of his time. His style of writing was correct, and sometimes highly polished; but he evidently aimed to be intelligible to the common class of readers, as well as to suit men of taste and learning. His compositions unite purity, plainness and energy—as a pastor, none perhaps exceeded him in his attentions, kindness to his people, and his sympathy with them in all their wants, temporal and spiritual. He belonged to the board of corporation of Harvard College for several years: the degree of D. D. was conferred on him by the University of Edinburgh, in Scotland.

THE GLORY OF GOD IN THE FACE OF JESUS CHRIST.

Theologians say that God avenged the honor of his broken laws, and satisfied the claims of his justice, and made a needful opening for the exercise of his mercy to the repentant sinner, by imputing the sins of mankind to Christ, and visiting their punishment on his head. They never learned that either, by observing the glory of God in the face of Jesus Christ. His heart and life neither exhibited nor recognized any such moral principle as this sort of vindictive justice. It was not thus that he dealt with those who offended against him. Nothing could be so prompt, rich, and free, as his forgiveness, unless that of God, as he taught, and we believe it to be exercised, in the parable of the prodigal son. Had the principle, ascribed by this faith to

God, been that of Christ, how would he have acted, for instance, when Peter denied him? Think of the enormous discrepancy which his then adopting it would have introduced into the gospel. Suppose him forgiving Peter, notwithstanding those tears of bitterness, and that subsequent life of devotion to his cause, only on condition that John, the beloved disciple, should, in his own mind and body, endure some penalty of heavy anguish, the outpouring of the vials of Jesus' wrath for the apostacy of Peter, imputed to him; would this have strengthened the precept to love Christ? Would this have been a scene for us to admire and venerate? Yet if God be the God of vindictive justice, thus should his glory have shone in the face of Jesus Christ. It was a purer light that beamed from his eye, when, in the midst of his false asseverations, 'the Lord turned and looked upon Peter.' That glance of affectionate upbraiding, of reproachful tenderness, of frank forgiveness, shone into his heart, as it does still into ours: 'that is the true light.' When the yet unconverted Paul was rushing on in his career, it is true the glorified appearance of Jesus struck him to the earth. But it was no blow of vengeance. Though he had aided in the infliction of death on Christians, there was no demand of blood for blood, his own, or that of a substitute; it was the blaze of mercy which blinded his eyes to irradiate his mind; it was the voice of godlike compassion which said, 'Saul, Saul, why persecutest thou me?' And then, with godlike generosity, came his apostolic commission and his Master's promise. Now, I say, that if we are to see, as this same Paul tells us in the text, 'the glory of God in the face of Jesus Christ;' if the moral character of Jesus be really a picturing forth to the world of the moral attributes of the Deity; then the common doctrines of atonement and satisfaction are utterly inconsistent with that character and those attributes, and have nothing to do with that eternal life which is in the knowledge of the Father, the only God, and Jesus Christ whom he sent.—*W. J. Fox.*

CHRISTIAN REGISTER.

BOSTON, NOVEMBER 5, 1842.

THE FANUEIL HALL MEETING.

On Sunday evening last a meeting was held in Fanueil Hall 'to take measures for providing additional safe guards for the protection of those claimed as fugitives from other States, or as slaves.' Samuel E. Sewall presided. Letters were read from Rev. Baron Stow, George Bancroft, Wm. B. Calhoun, Samuel Hoar and John Quincy Adams. The meeting was addressed by several gentlemen, and a series of resolutions, eighteen in number, prepared by a Committee, were passed. These resolutions together with an account of the meeting have been sent us on a printed column, with the request that we would insert them in our paper this week. Their length, requiring much more room than we have to spare, and other considerations, presented by us sometime since in reply to one of our correspondents, compel us to omit them. We learn with the deepest regret that there was much disturbance at this meeting, and that they to whom the city authorities have wisely and properly granted the use of the Hall, were not permitted peaceably and quietly to discuss and act upon the important subject for which they assembled. We had hoped that our city would never be disgraced by another such scene.

THE TITLES OF BISHOPS AGAIN.

The Christian Witness undertook to answer our fair question under this title, without in the least satisfying us. The Editor has again tried to relieve our consciences, but we fear that his effort has rather burdened his own. We will forgive him his momentary forgetfulness of his good breeding which led him to descend to calling names, by designating our paper as 'the Socinian Register.' Mr. Socinus is neither publisher, editor or subscriber to our columns. It is barely possible that an old copy of the Bible in our possession may have belonged to him; we are willing to be linked to him by that bond; but beyond that which, we hope is harmless, we probably know as little about him, and have as little connection with him as the Editor of the Witness. The Editor thinks that Bishops may as justly take the titles of the States as their suffixes, as certain Societies take their names from the region over which they extend. He finds offence in the term 'The Unitarian Church,' and is even reduced to smaller matters. He observes incidentally that the Unitarians are 'the fewest of all people.' They are ten to one to the members of the Episcopal sect in this country, nor should we hazard anything by asserting that there is not an Episcopal Church in which some of the members do not disbelieve the Athanasian doctrines, as do we. Let the Editor of the Witness number the Unitarians in his own communion before he looks out of it. He takes advantage of an advertisement in our paper, which he erroneously supposes was editorial, to draw a comparison between the arrogance of the designation 'the Sunday School Society,' and the arrogance of assuming the titles of our Commonwealths to affix to the name of a man, whom perhaps not more than two or three thousands of the inhabitants ever heard of, and whose real authority over these would at once be disputed in any matter of importance. Reduced to extremities to vindicate what does not admit of vindication, he adduces the 'Massachusetts Sabbath School Union' of the Orthodox, and the 'New England Sabbath School Union' of the Baptists. He even refers to the resolution of the Lutheran synod, by which their ministers are to be addressed by the ancient titles of Bishops of distinct congregations. But as yet we have no answer to our question. If a foreigner amazed at the titles assumed here by the Bishops of a small and disunited sect, should put to us the same question, we should not be able to give him any 'authorised' answer.

Our readers may remember that in our last remarks on this subject we made a digression from this matter of Bishops, to the claims of *the* Church. This was solely that we might follow the leadings of the Editor of the Witness. Forgetting, perhaps that he had set the example, and written what called for a reply, he needs our pardon again (which we freely grant) for attributing our subsequent remarks on the Church, *in reply to his own*, to a conviction of the impotency of our first attack. Our assertion as to the first Episcopal *assumption*, we stand ready to prove presently. Our remarks upon the concessions made by Archbishop Whately, by which the whole fabric of Episcopacy is so far undermined, as to show its rottenness, the Editor would meet by turning to the fathers. We have lost the learned Editor now in the smoke. We wish him a sociable pleasant time with the *fathers*, and in the meanwhile after an interview with the *grandfathers*, we will try to dream of something better than controversies.

ELDER KNAPP AT CONCORD, N. H.

Some of our readers may remember a 'certain lewd fellow of the baser sort,' by this name, who was employed in some of the churches in this city last winter. He has lately been pursuing his most unchristian measures at Concord, N. H. The foul slang and vituperation, the profane language, and coarse denunciation by which he seeks his professed object of winning souls to Jesus Christ, remind us of the keeper of a menagerie, lately exhibited in this city. Four times each day he would go round his establishment armed with a long hickory pole to exhibit the beasts to his visiters. The animals knew him well, and likewise what they must do, and what they must expect at each of his oft-repeated visits. The monkeys he seemed to be remarkably familiar and sociable with. The elephant he did not dare to insult; an old she bear was quite fond of him. Approaching the cage of a tiger he gently introduced his pole, and the animal bounded over it. Then he came to a cage in which were two hyenas, and giving each of them several tremendous blows, he very solemnly observed in his stereotyped and oft-repeated language, 'Ladies and gentlemen! Them is the untameable hyenas. Their nature is awful; no kindness will domiciliate them.' We could not but think meanwhile, that as this severe sentence was daily passed four times upon the poor animals, they hardly had a fair chance. There were indeed some strong suspicions that Elder Knapp had been educated to the same business, when he was uttering his vulgarisms in this neighborhood. We have received 'A Discourse delivered at Concord, Oct. 9, 1842, in Review of one on the Deity of Jesus, by Rev. M. G. Thomas.' After an able and Scriptural exhibition of the argument drawn from the New Testament, against the doctrine advanced by Mr. Knapp, the author at the close of his discourse, thus refers to his male friends and female supporters, the village scandal-talkers who on revival seasons obtrude their most unwelcome persons into the private dwellings of those who are ten-fold better Christians than themselves.

'We will not detain you longer with the immediate subject of the discourse which has been passed in review before us.

Some remarks, however, are demanded by the denunciation and abuse dealt out by the preacher and others, against other Christians, during the series of meetings at which the above discourse was delivered; also by the conduct of men and women of our own citizens, towards us and our families.

The scandalous denunciations and abusive epithets heaped upon us by the preacher are not mentioned because we care for the stranger who is here to-day and away to-morrow. 'Tis thy vocation, Hal.' But we mention them in order to show what our neighbors and fellow citizens are doing towards us. It is their work, and on them rests the responsibility. They procured his visit. They get up the meetings, and countenance and uphold his doings. They second him. They pay him. Let us then see what they have procured and are still procuring to be done; what they countenance, and what they are soliciting subscriptions to pay for.

Their preacher has habitually classed us with 'Infidels, Deists and Devils.' He has denounced our churches as 'churches of the devil.' He has ever reiterated the assertion, 'Universalists and Unitarians will all go to hell.' He has denounced them in the mass, 'men, women and children,' as 'drunken, profane and godless.' He has said, that we do no better by our Savior, than if we were 'to spit in his face and kick him into the streets.' He has said, you could tell our children, 'little swearing devils, as soon as they were seen in the streets.' He has ever held us up to the public as subjects of 'the deepest damnation,' and ever doomed us 'to the lowest hell.' He has repeatedly expressed his determination to destroy our societies and churches, ever dooming us from your altar, and in the ears of man, woman, and child, to an eternal hell. He has labored in every possible way to blacken and destroy our reputation and character as Christians—reputation and character, dearer to us and to our children than our possessions and our very lives. This, neighbors and fellow-citizens, is the treatment we are receiving at *your hands*. I say *your hands*, because *you* procured the agent. *You* countenance him. *You* uphold him. *You* sustain his meetings, and *you* PAY HIM. *You*, too, lift up your hands, aye, and your voices to God, all gory with the blood of the murdered christian reputation of your neighbors, that he would hallow the unholy offering you bear. Your women have thrust themselves into our houses where their presence was not wanted on such errands, and their prayers were not desired, troubling the inmates with the ourpouring of their self-righteous impertinences, and prostituting the holy office of prayer to the thanking of God that they were not like others.

But enough of the treatment you are bestowing upon us. With many of you, that day will never come, in the which you will forget it. When you come to yourselves in your sober moments, it will astonish you. It will lay heavy upon your souls, that you have done the utmost to blacken and denounce the Christian reputation and the Christian character of your neighbors, and to wound their feelings upon the most tender and sacred of all points. I am fearful that the saying of Jesus—'With what judgment ye judge, ye shall be judged'—will haunt you, until acknowledgement of the wrong shall be made as public as the wrong itself.

I have spoken plainly of your conduct. But remember my lips were not opened until we were again and again, with our families and our children, doomed to the deepest damnation, and made the mockery, the scorn and the curse of the public ear at your altar, and in your conversation and your prayers. Not a word was said until every thing dear to us as Christians, was ruthlessly sported with at your public meetings. And why have we thus been dealt with? Simply because we are as humbly sincere and conscientious in our Christian faith and worship as yourselves; because we believe and worship in a faith and manner, that we dare not on peril of our soul's infidelity to God and his word do otherwise.

Show us that we have injured you, that we have brought upon you evil and calamity, and sooner would we burn our dwellings to the dust, dig up our hallowed dead, and leave you for the wilderness, than injure our neighbors.

Sooner too would we go, than be deprived of our Christian name and our Christian character, dearer to us and to our wives and our children than life itself. You have clutched at this treasure, and sought to tear it from us. May God in mercy spare you from the measure and the judgment which you have dealt out to us.

Neighbors and fellow-citizens, you may think I have spoken plainly. I have. But it is of *facts* and *deeds*. I have denounced no man for opinion's sake, as you have us. If you believe us in error, meet us on equal and friendly ground, and give, and receive a hearing in turn. The appeal shall be to the Law and Testimony, and God shall maintain the right. We court an appeal to the Scriptures on equal terms, and care not whether it be from the pulpit or the press. Shall we have it? If not, for the peace and welfare of your own souls, as well as ours, spare us further abuse and denunciation.

We would live with you in that peace and love with which we hope to meet all the good in heaven. But only own that you have done us wrong in seeking to blast forever our Christian name and character, and we will still be brethren. Otherwise may God forgive those who are in the wrong.

To my own and dearly beloved in the Lord, I have only time to add—That you remember that you are disciples of him who was called Beelzebub the Prince of devils, by those of old who fasted twice a week, prayed at the street corners, and thanked God that they were not as other men are. How much more then ought ye of his household to expect the same! Rejoice and be exceeding glad, for great is your reward in heaven. For so persecuted they the prophets before you. Remember too, the Master said—He that endureth unto the end shall be saved.'

I FORBID THE BANNS.

Dissenters who may happen to be betrothed to male or female members of 'The Holy Catholic Apostolic Church,' had better take warning from the following announcement in an Episcopal paper in Canada, and hasten their nuptials while yet they may.

'We are sometimes requested to insert notices of marriages between members of the church, when performed by dissenting ministers. For the future, we cannot accede to such requests. If members of the church can so far forget their duty to her as to be married by other than God's divinely authorized ministers; if they can commit the sin of schism in entering upon the most important relation of life—and they do commit the sin of schism by repairing to an unauthorized dissenting teacher, instead of to one of their own accredited clergy,—if they forego the time-hallowed and touching service for 'the solemnization of matrimony;' we, at all events, must decline recording these painful instances, either of lamentable indifference, or of reprehensible defection from the church.'

In plain English, it is *schism* to apply to any minister, save an Episcopalian, to solemnize the marriage contract; because, forsooth, no others are 'divinely authorized ministers!'

This injunction seems to approach in severity the rule enforced by Rev. Mr. Malcolm, in his book upon 'Marriage;' by which he imagines a man in the choice of a wife to be restricted to one out of two—an ugly saint, or a beautiful sinner, and advises him to choose the former.

DR. EMMONS, AND DR. CHANNING.

We have placed upon our outside an extract from the New York Evangelist of last week in which a most remarkable comparison by contrasts is instituted between these two divines. It seems to be formed after the style in which fond mothers draw comparisons between their own children and those of their neighbors. We desire that our readers will peruse the piece. We consider it a duty we owe to them to present them with all that can be said by the organs of Orthodoxy to exalt their own, and to depreciate our own views. Two points of very great importance towards estimating the influence which great men exert, the 'Evangelist' has wholly omitted to mention. The first is, the class of minds which they affect, the second is, the circulation of their writings. Could we suppose that the Editor of the Evangelist possessed the requisite information to discuss the influence of Dr. Channing in these respects, and to compare it with the influence of Dr. Emmons, we would request from him a supplement to his remarks. The perusal of a volume of *Emmonsism* is enough to turn the reader into a jar of pickles. We thought of making some reply to the 'Evangelist, but it luckily happens that Orthodoxy is a house divided against itself, and the following extracts from a review of the new edition of Dr. Emmons works in the Princeton Review for October, the organ of the Old School Presbyterians, will answer our purpose.

'Emmonism, or Emonsism, for the names are equally barbarous, denotes a theological system which took its name, if not its origin in new England, during the latter half of the last century, and which may be regarded as a monstrous growth from the trunk of Calvinism; such, that if let alone, the supplanting fungus would leave at length no grace in the parent trunk. Or, if critics will allow us still further to mingle our metaphors, it is a frightful child of a comely parent, with just enough of the family likeness to make one avert the face in dread. Its great leading features are so repugnant to universal feeling, reason, and scripture, that, after having agitated for one generation the clergy of Connecticut, and vexed the souls of simple Christians, after having driven some to distraction and others to infidelity, it was in a fair way of dying a natural death, after bequeathing its least horrible but most seseductive qualities to New Haven, when an attempt at revivification is made, in the shape of a new and very beautiful edition in six volumes, with a dull biography by the Rev. Dr. Ide, and a very sprightly addendum to the same by Professor Park, of Andover. Of the latter we will say, that a more readable production we have seldom seen. The author meant it to please youthful hearers and readers, and he has succeeded. He meant to leave it uncertain on which side of the great theological question his opinion lay, and he has done so; in this being in signal contrast to old Dr. Emmons, who never went about in regard to an opinion, but let his readers know at the first dash the very worst of his dreadful creed. But the Professor's treatise is rich in matter, and could have been written by none but a man of genius, a wit, and a New Englander.

At our distance from the sphere of Dr. Emmon's great influence, we have always been filled with surprise at the awe with which his name has been mentioned, and the comic dread with which his dogmatic chair has been approached, and we opened volume after volume of the work now before us, in hopes of finding some new revelation of his doctrine, or some more thorough explanation of its great power in the past generation of Massachusetts and Connecticut ministers. But we are disappointed. There is little here that has not been printed before, and the body of the ponderous work is eked out with a species of theological and homiletical literature, such as our knowledge of books cannot pretend to match. The sermons in the first and second volumes are entirely 'occasional,' to employ a phrase familiar to the east; those in the third are about as exclusively funeral sermons; all indeed having marks of the great hand of their author, who could not have written a note to his blacksmith but in the clearest, tersest, concisest manner; but none of them bearing any great relation to his creed, and few of them demanding preservation. The excellent Edityr, with much naivete, tells us that 'the materials for ten volumes, as valuable as those with which these six are composed,' are in his hands; we can believe it, even if for ten we should read twenty. Emmonsists, in the proper sense, would enshrine as a relic the shoe-latchet of their father; these we believe, however, to a few, feeble, and decreasing. Yet around the darkness produced by the hideous eclipse, there was a penumbra, which includes we fear a large number of those who call themselves the Calvinistic divines of New England; and who, having received their first views of anti-Arminian doctrine in the shape of the old fashioned 'new divinity,' have mistaken the reverse of wrong for right, and, whether for good or evil, never see the face of Calvinism but under the gorgon mask. As Calvinists, therefore, we take no pleasure in the reproduction of this system. We have already suffered by it, as one would suffer. Who is burnt in an exaggerated effigy. We disclaim its aid. If Arminianism is to be destroyed only by such allies, let Arminianism flourish.

ORDINATION AT COHASSET.

On Wednesday Oct, 26, 1842, Rev. Joseph Osgood was ordained at Cohasset over the First Parish in that ancient town. The day was beautiful, and the service fully attended. The Church, one of the oldest now standing in the Commonwealth, has been recently repaired; the square pews removed, and the usual form substituted; the aisles carpeted, a new curtain for the pulpit, richly and handsomely adjusted, giving to the interior a renovated, pleasant and appropriate appearance.

The introductory prayer on this occasion, and the Reading of Scriptures, were by the Rev. Mr. Briggs, of Plymouth; the Sermon by Rev. F. T. Gray, of Boston; the Ordaining Prayer by Rev. Mr. Sewall, of Scituate; the Right Hand of Fellowship, by Rev. Mr. Huntington, of Boston; the Address to the People by the Rev. C. Robbins, of Boston; and the concluding Prayer by Rev. Mr. Stearns, of Hingham.

The Sermon by Mr. Gray was from Matthew, xxviii, 19, 20. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world. The design of the discourse was, to unfold the Duties connected with the ministerial office. The establishment of the Christian ministry and just adverted to, and shown to be necessary for the purpose of carrying forward the great work of building up the Redeemer's kingdom, and the first duty therefore of a minister was to possess himself of the requisite knowledge. Gifts alone would not answer. The times require a thorough knowledge of the Scriptures, the evidences of Christianity, the differences of belief among Sects, and the wants of the times growing out of the literature, sciences, and the increased knowledge of the day. The second duty adverted to, was that of Preaching. The period of controversy was past, and the great want of the times was for an earnest, searching, practical style of preaching. Speculations and new theories were to be discarded, and Repentance and Righteousness, were to be the great themes of the Pulpit. But this preaching was not to be confined to the pulpit; other occasions were to be sought; extra meetings for those who desired them, and at the bed-sides of the sick and of the dying; and here, when it was in the spirit of love and consolation, would be found to be the most effectual. Another duty was to visit. Under this head, the utmost cordiality and frankness was asked of the people toward their minister; that he might be as a personal friend and brother to each family. Visiting of this kind, was a means of great usefulness both to the minister and people. Another duty insisted upon was to possess for himself and encourage in others a deep piety and earnestness in the cause of religion. He who points the path should himself lead the way to Heaven. This feeling would lead the minister to love the Sunday School, and stimulate parents to earnestness in the cause of the religious education of their children. It would lead him to watch for souls, to visit as a personal friend, to enkindle at every hearth the domestic alter, and in his own and his people's heart, personal holiness and deep piety. Parker of Portsmouth, and Buckminister of Boston, were brought forward as ensamples to prove the power and efficacy of such a course. It would lead him to concentrate his efforts upon the specific objects of the ministry, without which the Chureh must be in danger of coldness and decay. He closed with a brief allusion to the Pastor elect, as a personal friend, one who had labored in his own fold among the young to great advantage, and from whose labors in the new sphere to which he was called, he anticipated the best results.

The other services were of a high order. The Charge by Rev. Mr. Sewall was full of sound, practical advice, well adapted to the times, and presented in the most terse and impressive style. His allusion to the lamented Channing, growing out of his own personal experience in a season of sickness and depression was a most touching and profound tribute of one good mind to another. The Right Hand of Fellowship by Rev. Mr. Huntington of this city, posssed unusual interest from the circumstance that he had so recently received it himself, and was now extending it to a recent classmate, and personal friend. In matter and manner it was appropriate and excellent. Many an eye was moistened with tears. The address by Rev. Mr. Robbins of this city, was graphic in the description of the scenery around him, and of the people whom he addressed. The advice was manly, and sound, truly and kindly presented. The devotional services by Messrs Moore and Stearns, and those of the Choir, were of the best order, and most satisfactory kind. The whole services were listened to with undivided attention. Allusions to their previous and lamented Pastor, Rev. H. G. O. Phipps, were frequent and feeling, and the whole services were so truly evangelical, that all who were present, of our own as well as of other sects, went away saying it was good for them to have been there.

PROCEEDINGS OF THE SENIOR CLASS AT CAMBRIDGE, ON THE DEATH OF ONE OF THEIR MEMBERS.

At a meeting, holden this 26th day of October, by the Senior Class of Harvard College, for the purpose of uniting in suitable testimonials of love and respect for the memory of John Abbot Emery, lately deceased, the following preamble and resolutions were unanimously adopted.

Whereas our departed classmate, John Abbot Emery, had endeared himself to us, by his kind and unassuming deportment, his frank and generous disposition, his noble and affectionate heart, his zeal for true knowledge and Christian improvement; therefore,

Resolved, That we deeply deplore the sudden and great loss we have sustained in the death of one, who though most fit to die, was yet so fit to live.

Resolved, That we truly sympathize with his relatives in the grief, which laments his unexpected and untimely end.

Resolved, That the usual badge of mourning be worn by the class for forty days.

Resolved, That the Faculty be desired to request the Rev. Dr. Peabody, of Springfield, his former pastor, to deliver in the College Chapel a discourse commemorative of our late classmate at such time as may suit his convenience.

Resolved, That a Committee of six be appointed to inquire into the expediency and propriety of the erection, by the class, of a monument to the memory of our departed friend.

Resolved, That a copy of these resolutions be transmitted to the family of the deceased, and published in the Christian Register.

RECENT PUBLICATIONS.

Address to the Norfolk County Temperance Society, at their meeting at Quincy 29th Sept., 1842. By John Quincy Adams. Boston: Gould, Kendall and Lincoln. 1842.

This Address, like everything else that emanates from the same source, will be read with deep interest. The character and position of Mr. Adams, his long life of eminent service to his country, his green and vigorous old age, in which all objects and motives of a mere personal ambition at an end, he stands like adamant amid the strife of parties, contending only for principles, and bringing to their defence his varied learning, his wide experience as a statesman and jurist, and all the energies of a great mind trained in every department of study and effort, these things conspire to invest with thrilling interest, and give a commanding influence to everything that falls from his lips, or is published from his pen. In the opening part of the Address before us, Mr. Adams alludes to himself, 'as expecting within a few short days to leave his bones to be deposited in yonder graveyard with those of his forefathers for more than two hundred years.' We know that this event cannot in the course of nature be far distant; we wonder that it does not come soon and suddenly under a pressure of duties and mental exertions that would crush many a younger man,—but we feel that it will be a dark morning when we wake up and learn that this great luminary is extinguished,—that the poet, orator, statesman, lawyer, philanthropist, sage, of whom we may say, 'nihil titigit, quod non ornarit, is no more, the last and noblest link, connecting us directly with the heroes and patriots of the Revolution, broken. God grant that this announcement may be at a distant day; God grant that his last days may continue to be his best days, that the vigor of his mind and the usefulness of his efforts may be commensurate with his years, and that his sun may set amid the peace and glory that should crown with triumph the dying hour of a Christian patriot and a good man.

The plan of the Address before us is to inquire, 'what are the *principles* with regard to temperance—to *total* abstinence from the use of spirituous liquors and to the administration of pledges, or in other words, the contracting engagements by *vows*, sanctioned and inculcated by the Holy Scriptures of the Old and New Testament.' Mr. Adams's views upon these points may be gathered from the following passages.

'From these and other considerations, I think may safely be inferred the moral principles inculcated by the whole tenor of the Old Testament, with regard to temperance, and the use of wine, and all other intoxicating liquors,—and they are these:

1. That the vine and its fruit, produced by nature in such bountiful profusion, was a blessing bestowed by the beneficence of the Creator, for the use and enjoyment of man—and that the *temperate* use and enjoyment of them is innocent and without sin. That as a production of the earth, consumable by man, it is classed with the olive, the fig and the grains, which are moulded into bread for the comfort and subsistence of the human race.

2. That in the use and enjoyment of the fruit of the vine and of all strong drink, there is imminent danger of excess—and that excess is a heinous sin. The examples of its excess are terrible and shocking. The precepts against it are strong, clear and uncompromising. To kings and judges, upon whose sobriety the personal rights and property of the whole community so essentially depend, the interdict is to the letter complete—and in the spirit, is, at least, an injunction of extreme caution, and of temperance bordering on total abstinence.

3. That the voluntary assumption of a vow or pledge of total abstinence is an effort of exalted virtue, worthy of the highest praise, and of the signal approbation and reward of Almighty God;—that it was the law of the Nazarite—a law of purity, aspiring to perfection beyond the ordinary infirmities of human frailty, and and always highly acceptable in the sight of God.

4. The intemperance, or the habit of excess in the use of wine, was an object of unqualified abhorrence and disgust.

Passing to the still more refined, pure morality of the New Testament, we still find no specific injunction of total abstinence from wine. John the Baptist had preached and practised a rigorous self-denial, not only of indulgence, but of all the ordinary enjoyments of sense. He lived in solitude—his dwelling was in the wilderness—his food was locusts and wild honey—his raiment was a hair cloth. He came neither eating nor drinking. It was one of the bitterest reproaches of the Pharisees, against the Savior of mankind, that he did come eating and drinking. That bearing, emphatically, at all times and on all occasions, testimony against all intemperance, he yet enjoined none of those self-tormenting privations which have constituted the chief pretensions of sanctity in the codes of other teachers of religion. He associated with publicans and sinners—and offered as his justification for it, that he 'came not to call the righteous, but sinners to repentance.' The first miracle that he performed was that of turning water into wine, at a wedding banquet in Galilee. One of the images under which, in discourse with his disciples, he represented himself was that of a *vine*, of which his father was the husbandman; and in the last most solemn act of his life, the institution of the Paschal Supper, at once the celebration and the substitute for the passover of the Mosaic Law, he not only brake the bread, but drank of the cup, and passing it to his disciples, said, 'this do in remembrance of *me*.' There were, under the Mosaic law, numerous interdictions of the use of certain meats, and the eating of the flesh of animals with the blood was expressly forbidden. These prohibitions were not directly repealed by Jesus Christ himself, while journeying upon earth; but they were abolished shortly after his death, by a revelation to his Apostle Peter, in a vision.

This *revocation* of the law of abstinence, common to the law delivered from Sinai, with many of the heathen religions of antiquity, is among the most remarkable characteristics of Christianity. And the more remarkuble because the prohibitions of the Jewish law were six hundred years after revived by the impostor Mahomet in his Coran, and he superadded to them the total interdict upon the use of wine.

There is in the whole system of Christian morality, proclaimed by the Savior no injunction of *fasting*. In the Sermon on the Mount, he commanded his disciples when they *should* fast not to do it hypocritically, with a sad countenance, to appear unto men to fast; and when challenged by the disciples of John the Baptist to say why his disciples did *not* fast like them and the Pharisees, he answered by enquiry, how his disciples could fast while he, the bridegroom, was with them—but when he should be taken away from them then they would fast. This left the time and occasion for fasting entirely at their discretion, and so it has remained to this day. Christian churches, and especially Greek and Roman Catholics, have instituted numerous fasting seasons, and on certain weekly days throughout the year. They are observed, with more or less rigor, by those who believe in the duty of submitting to the ordinances of their respective churches, and ought to be universally respected. But the Christians of the Protestant reformation, who have most thoroughly seceded from the doctrines and discipline of the Church of Rome, have abolished the whole system of fasting days without exception. They believe, and cling to the belief, that the Christian dispensation is a Law of *Liberty*. So they find it expressly written by St. Paul to the Galatians, v. 13. 'For brethren, ye have been called unto *liberty*: only use not liberty for an occasion to the flesh, but by love serve one another;' and in the subsequent enumeration in the same chapter of the works of the flesh: drunkenness, revellings, and such things, are among the crimes of which he says, 'I tell you before, as I also told you in time past, that they which do such things shall not inherit the kingdom of God;' and then contrasting with the works of the flesh, the fruit of the spirit, *Temperance*, with love, joy, peace, long-suffering, gentleness, goodness, faith and meekness, are the associated virtues; of which he says—*against such there is no law.*

Let us then, friends and fellow citizens, 'Stand fast in the *liberty* wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.' Let those of us who acknowledge *temperance*, as one of the most indispensable of Christian graces, but who do not consider total abstinence as commanded by the law, or enjoined by the gospel, take heed to our ways, ever mindful that the obligation of *temperance* is as binding upon us as if we had fortified it by the most solemn of covenants or of vows; and remembering that although the gospel contains no precept of total abstinence, yet neither does it contain any injunction against it, but that St. Paul in his epistle to the Ephesians, expressly says, '*be not* drunk with wine, wherein is *excess*.' And if there be among us those, who from their own inability to resist temptation, without the additional ligature of a pledge, let them take the pledge, and never after forget the command of the law, that if a man vow a vow unto the Lord, he shall not break his word—he shall *do* according to all that proceedeth out of his mouth.'

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The Professions: an Oration delivered before the Literery Societies of Marshall College, Mercersburg, Pennsylvania, at their Anniversary, September 27th, 1842. By George W. Burnap, Baltimore: John Murphy.

Mr. Burnap says at the close of his Address, that he has given 'a few plain and practical ideas upon the appropriate education and the peculiar duties and responsibilities of professional men in America,' and we will add for him, that he has given them in strong and vigorous language, with just discrimination and a comprehensive view of his subject,—and they were the best ideas he could present; of more value to the young men whom he addressed than any abstract speculation. We proposed to give some extracts from Mr. Burnap's remarks on each of the professions; but have room only for the following, which we select as most appropriate to our paper.

'It remains that I say something of the position and duties of the clerical profession in this country. Circumstances have thrown into the hands of the religious teachers of these United States an intellectual and moral influence, which trandscends all estimate. There are annually delivered in this country not less than a million of religious discourses, listened to in a greater or less extent, by the whole population,—ranging over the whole surface of speculation and life, embracing almost every topic of morals, metaphysics and devotion, touching almost every point of abstract opinion and social duty. Other influences are occasional and interrupted, they operate with the various vicissitudes of human affairs. But here is a subject, more vital and commanding than any other, periodically and inevitably brought before the mind by the stillness of the Sabbath and the suspension of the common occupations of life. That stillness, reigning over all, suspending alike the hum of the city and the labors of the field, stretching from sea to mountain, over valley and hill, itself pays a silent homage to the subject which the ministers of religion go to the house of God to discuss. No speaker addresses the public under so many advantages. The multitudes of the Christian world resort to their public altars with minds prepared, and hearts laid open to receieve the deepest impressions and the best of influences. There are their neighbors, with whom they have passed through the lights and shadows which fall upon the pilgrimage of life, viewed for a time not in the cold and worldly relations of business or inierest, but as belonging to the great brotherhood of humanity, sharers in all that is best and noblest in our nature, and heirs together of the same immortal hope. Ther are their children in their beautiful prime, their present solace and their future stay, in whom they have already learned to live almost as much as in themselves. There the minister stands up as the organ of their communion with heaven, awakening by appropriate expression their reverence, their gratitude, their penitence, their confidence, their aspirations after a better life. There he speaks to them, not in the feeble tones of human genius, but in the divine and soul elevating inspiration of the Psalms. He addresses to them not the fallible counsels of human prudence, but the awful warnings of prophecy, in language taught by the Holy Ghost. He discourses not of the philosophies of man's invention, which are fading, or destined to fade from human belief, but of the word of eternal life, which liveth and abideth forever. He stands there, not as the advocate of any worldly interest, which

partakes of the littleness of this diurnal sphere, but as the ambassador of Christ, to proclaim to man the offer of pardon and eternal happiness, which he sealed on Calvary with his blood.

What a scope is here given to the best powers which God ever bestowed on man, or that man ever cultivated and perfected by his own endeavors! Not a lineament of the character of the Savior, which he reflects in his own, that does not tell in his weekly ministrations, that does not add force to the truths which he sends home to the conscience and the heart. And while he regards as first and indispensible, true and unfeigned piety in himself, there is scarcely an accomplishment he can cultivate, which will not widen and deepen the influence he exerts in elevating the character and condition of man. Even personal peculiarities are capable of being consecrated to the cause of Christ. The zeal and boldnes of Peter, fitted him to confront and convince the Jewish multitude on the day of Pentecost, while the deep and contemplative mind of John adapted him to receive, to comprehend, and transmit to all ages the profound spiritual truths of the teaching of Jesus. And Paul, with his secular as well as Jewish learning and eloquence, was a valuable accession to the company of the apostles when the Gospel was to be proclaimed and defended before counsels and senators, kings and emperors. Just so at the present day, every individual endowment, and every personal acquisition may be made to increase the value and efficiency of the minister of Christ. Deep learning, elegant literature, sound logic, as as well as true zeal and fervid eloquence, all may be made subservient to spread the influence of Christian truth and religion. The preacher, of all men, should be the last to abandon the walks of classical learning, and the general cultivation of the mind. Since the days of miracles are gone by, the successors of the apostles are left with the assisting grace of God to human means, to prepare them for their great work. According to the apostolic admonition, they must 'give themselves to reading,' to study, and mental culture. And where shall they look for the means of literary accomplishment, if not to those immortal models of composition which have commanded the admiration of ages, and which as long as man continues to be what he now is; will take the deepest hold on the human mind and heart?'

BISHOPS HAVE NO SUPERIORITY OVER OTHER CLERGY.

The following concise statement against the claim of superiority of Bishops over other clergy, is extracted from Rev. Dr. Bancroft's valuable volume of Doctrinal Sermons, and is suited to the times.

'There is, I believe, no proof from the New Testament, that the apostles instituted more than one order of ministers, or that one minister was invested with more power than another. The Greek terms generally used by the sacred writers, to designate the official character of a minister are Episkopos and Presbuteros. In English, Bishop and Elder. One of these titles we are told, was taken from the nature and duties of the ministerial offices, and the other, from respect to the profession, both are descriptive of the same office, and are indiscriminately used when his office and duties are defined. Two or three passages from the Acts of the Apostles, and from the epistles of St. Paul and St. Peter, will be sufficient to support this remark. In Acts xx., 17, we read that Paul from Miletus sent to Ephesus, and called the Elders of the Church. In this place the Greek word is Presbuterous. In his address to these Church officers, when convened, Paul exhorts them, (verse 28) Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost has made you overseer, there the Greek is Episkopous, Bishops. No one can possibly doubt that these terms here refer to the same men, and that in the same communication they are denominated Elders and Bishops. In Titus, (i., 5) we are informed, that Tirus was left at Crete, to set in order the things that were wanting, and to ordain Elders in every city.

In the subsequent verses we have a description of the qualifications of the Christian minister, 'A Bishop must be blameless,' &c.

The usual Greek words are used in these passages, Presbyteros and Episcopos, Elders and Bishops—these words therefore, in the language of St. Paul, mean the same Church offices. To our present purpose, I will cite one passage from the 1st epistle of Peter (v. 1.) 'The elders (Presbuterous) among you, I exhort'—and the exhortation immediately follows, (verse 2d) 'feed the flock of God which is among you, taking the oversight thereof.'

In Greek, *Episcopountos*, that is, performing the duties of Bishops. This passage proves, that Peter, as well as Paul, considered an Elder and a Bishop to be the same offices, and their duties to be one and the same

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[From a late book of Travels in Italy.]

THE VATICAN PALACE AT ROME.

This palace contains twenty-two Court yards, twelve halls of entrance, twenty-two grand staircases, and thirteen hundred of various descriptions. Two large Chapels, and eleven thousand rooms and galleries, in which miles may be walked without returning on the steps. Yet each succeeding Pope adds or alters, or makes repairs, designated by his sculptured coat of arms.

SUNDAY SCHOOL SOCIETY.

The Treasurer of the Sunday School Society, acknowledges the receipt of *Ten Dollars*, contributed by the Teachers and children of the First Parish Sunday School in Groton, Rev. Mr. Wells, to constitute their former Superintendent, Mr. William Salisbury, of Medfield, a Life member of the Society.

THE GOSPEL PROCLAMATION.

The Gospel was a proclamation of 'good will toward men.' It unfolded the love of God that it might kindle ours; beautifully arguing, that if God so loved us, we ought also to love one another. It makes mercy to others, in the transactions of life, the condition of mercy to ourselves in the day of judgment. It sets up benevolence as the test of piety, declaring that the love of God dwelleth not in him who seeth his brother in want without compassion. It resolves all nations into a common origin, and affirms that of one blood God made them all. The blessedness of giving, it exalts above that of receiving, reversing the preference of the selfish, and ennobling the desire of enjoyment. In the affection of kindred it embraces all the virtuous; and reminds us that the vilest is a brother too. It analyzes the moral law, and concludes that love is the fulfilling of the commandments. Faith and hope are compared with charity, and placed below it for excellence of nature and permanency of duration. It is a system of benevolence, theoretically and practically; ranking that quality pre-eminent among the attributes of God, the duties of earth, and the felicities of heaven.— *W. J. Fox.*

TEACHERS' SOCIAL UNION.

The Teachers' Social Union will meet at the Brattle street Vestry, next Wednesday evening, Nov. 9, at 7 1-2 o'clock.

Subject—The attendance of older scholars.

W. G. BABCOCK, *Sec'ry.*

OBITUARIES.

For the Register and Observer.

MRS. CATHARINE HAVEN PALMER.

Died in Boston on Saturday Oct. 22d. Mrs. Catharine Haven Palmer of Needham, widow of the late Rev. Stephen Palmer of Needham, aged 68.

From early childhood this excellent woman has won the love and respect of all who had the privilege of her acquaintance, and her sudden death is a severe affliction. She was the daughter of the Rev. Jason Haven, pastor of the 1st. Church in Dedham, in which town and the neighbouring one of Needham, she spent the greater part of her life. Since the death of her highly esteemed and lamented husband, she has resided in that town only at intervals, but the strong attachment felt for her by the people there has never known a diminution, and sincere was the grief which followed her to the grave. Her mind was of a high order and it was stored with the best productions of English literature. Her taste was formed by an association from her youth with intellectual and refined society; and there was in her manners an union of the graceful dignity of the old school with the easy courtesy of the present day. She was a true woman. With the treasures of a highly-cultivated intellect, there were the virtues and graces of a *Christian soul.* Her standard of excellence was high, an unwavering integrity, just to herself and others, a freedom from narrow and degrading prejudice; a strong religious principle, the voice of God was ever speaking within her. Her feelings naturally strong and ardent were regulated by strict self-discipline and her warm and generous affections overflowed upon all around her. Her conversation was peculiarly interesting; there was a vein of playful wit, which never degenerated into sarcasm, and she carefully avoided dwelling upon the faults of others. She enjoyed the society of the young, and there was a freshness and youthfulness of feeling about her which attracted them to her. She forgot herself in promoting the happiness of others. Age had stolen so gradually and gracefully upon her that its approach was scarcely visible; the external senses were slightly blunted, but the mind and heart were pure and beautiful to the last. Her life has been marked by many trials, and the recent death of a beloved daughter in the midst of life and usefulness was one of the most severe but to this as to all others the humble Christian submitted without a murmur. And now the door of the tomb has again been opened, and we have laid our revered friend beside her husband and children within its quiet shelter. She has gone from those who loved her on Earth to those who love her in Heaven. She has gone with a soul prepared by the discipline of this life, for the progressive virtues and higher duties of the life hereafter. She has lived long, and fulfilled her mission of love; and now with a pure and trusting faith in God and immortality she has laid down to die. We see her no more, but the beauty of her daily life is with us; and her memory will be kept fresh and green in our hearts.

'Why weep ye then for her, who, having won,
The bound of man's appointed years, at last
Life's blessings all enjoyed, life's labors done,
Serenely to her final rest has past;
While the soft memory of her virtues yet
Lingers like twilight hues, when the bright sun has set.

'Her youth was innocent; her riper age
Marked by some act of goodness every day,
And watched by eyes that loved her, calm and rage
Faded her late declining years away,
Cheerful she gave her being up, and went
To share the holy rest that waits a life well-spent.

'And I am glad, that she has lived thus long,
And glad that she has gone to her reward;
Nor deem, that kindly nature did the wrong,
Softly to disengage the vital cord.
Ere yet her hand grew palsied or her eye
Dark with the mists of age, it was her time to die.

K.

We have received another and more full sketch of the life and character of Mrs. Palmer, which we intended to insert, but by a mistake of the compositer, the above was put in type, and the mistake not discovered till it was too late to remedy it. It shall be inserted next week.

GENERAL INTELLIGENCE.

Missing Vessel.—The brig Chili, Captain T. Adams, sailed from Charlestown, S. C., for Havana, on the 27th of August last. She parted company with the schooner Merchant, of Salt Key Bank, on the evening of September 3d. On that night the hurricane commenced, which proved so destructive in that quarter, and the Chili has never since been heard of. It is supposed that she foundered and went to the bottom with all on board.

American Pins.—The Howa Manufacturing Co., at Birmingham, Conn., turn out over a million pins per day. They are manufactured at a cheaper rate than heretofore, three hundred being sold for five cents. They are all the usual sizes, but differ from the imported pin mainly in this, that they are *solid-headed*—that is, the pin and head are one indivisible. The pins are twice the stiffness of the English, and the point of exceeding fineness, owing to improvements in the method of manufacturing.

Ship Building.—It appears from the official statements, that during the year ending 30th Sept. 1841, there were built in the United States, 114 ships, 101 brigs, 311 schooners, 157 sloops, and 76 steamboats, the aggregate tonnage of which was 118,893 tons.

Of this amount, 55,527 tons were built in the States of Massachusetts and Maine.

National Observatory.—We are pleased to learn, says the Newark Advertiser, that a competent officer is engaged in Washington city, in drawing the plan of a National Observatory, which it is contemplated to have built in that city. Such an edifice should have been long since erected and provided with the necessary instruments. It was recommended by John Q. Adams, whilst President of the United States, and was the subject of much ridicule, being termed 'the light-house in the skies.' We are glad to see that the work is now seriously undertaken by government, and hope that a building and apparatus will be provided which will do credit to the country.

Burlington, (Iowa,) Oct. 9.—Fall Emigration.—The fall emigration to this Territory has commenced, and from the present prospect we should judge that the emigration for the next two months will surpass that of any previous year. Should a new purchase be effected by the treaty now held by Gov. Chambers, we anticipate that the emigration will be unparalleled.

The Mormons.—The Springfield (Illinois) Journal, contains a formal renunciation of Mormonism, signed by ten late members of the Mormon Church, who declare that they have been 'most scandalously imposed upon in matters and things of a divine character.' Oliver H. Olney, late a preacher of the Mormon docirines, has also renounced all connexion with the 'Latter Day Saints,' as they call themselves, having been a witness to the corruptions and debaucheties of their leaders.

Texas.—Another vessel from Texas arrived here last evening. The tidings she brings are somewhat favorable to the people of that country. Austin had not been either taken or burnt. At Galveston, every preparation has been made to repel an attack. The Texans appeared to have two or three corps of volunteers in the field, all eager for the fray. The Mexican army, one account puts on the retreat. Another report represents as entrenched, and receiving considerable reinforcements.

From the secrecy observed by the Mexican journals and letter-writers, we are left to guess at the strength of the army invading Texas, and can only say it may be 5 or 6000 men of all arms. It will be found no easy matter to procure subsistence for so many in Southern Texas, or in the valley of the Rio Grande del Norte. The invaders, in our opinion, must conquer and overrun the Midland and Eastern counties of Texas, or loose as many men by hunger as by the fire of the Texans.

That so large an army as the Mexicans are now said to have in the field, has been created out of their own resources many are unwilling to believe. Some European power, it is thought, has furnished Santa Anna with money for the conquest of Texas, on condition that the lender shall receive an indemnity in land, in case of success. Be this as it may, we cannot help thinking that more than one ambassador to Mexico, has lately been treating with Santa Anna, on matters in which the fate of Texas is involved; but we also suspect that the Texas question will have to be decided by the sword at last. By negociation, a truce may be had, but anything like a permanent peace between the two races, cannot be expected, until one or the other succeeds in attaining the mastership.—*New Orleans Courier.*

Duration of Sleep.—Of the Duration of sleep the period varies in various men. John Hunter, Frederick of Prussia, Napoleon, and other great men, slept but little. The Duke of Wellington is also a little sleeper. Boerhave, says that on one occasion, his mind being much engaged, he could not sleep for six weeks. He probably meant to write 'not soundly.' He adds the case of a student, who adopted the strange theory, that the natural condition of man was sleep; and to test the truth of the doctrine, slept eighteen hours of the twenty-four; and as might have been expected, died of apoplexy. The elder Descrozilles seems to have slept but two hours in the twenty-four.

However, the number of hours passed in sleep varies from six to twelve. The indolent, and those whose avocations or fortunes doom them to inert life, sleep many more hours than are necessary; but eight or nine hours would seem to be about the fair proportion which every man ought to take who values his health, or expects his intellects to be in a fit state to enjoy life.

Habit, climate, constitution, calling, age, modify, however, the doration. Infancy requires much sleep; youth more than is generally allotted to it in England; and manhood is the medium between the wants of youth and the necessities of age.
—*Dr. Burn's Anatomy of Sleep.*

Plant Trees.—Now is the time to transplant fruit and ornamental trees—and it behoves every man of taste who resides in town or village, where proper attention has not been paid to the subject, to seek to influence his neighbors—endeavor to create a right kind of feeling, and to set an *example* to others: On the subject of transplanting trees, the Farmer's Journal says:

'Some prefer transplanting in the fall; others in the spring. In speaking of the subject the other day, one man says he set 60 fruit trees in the fall, and they all lived; another said he set 100 in the spring, and they all lived. Much depends on the manner of doing the work, and the time of the season. It is best to transplant whether in the fall or spring. Commence in the fall, when vegetation ceases, which is about the first of October; then the earth will become settled around the roots, and the trees grow about as well as though they had not been moved. If the land be clayey or wet, a large hole should be dug and light soil put in; and the earth should be heaped up around the tree and beaten down hard with a spade or shovel, to throw off the water; this should be leveled down in the spring.'

Important Discovery in Medicine.—The Dublin Medical Press contains an interesting paper by Dr. Patterson of Rathkeale, on discoloration of the skin from the internal use of nitrate of solid silver, and on the means of preventing and removing that effect. It is well known that nitrate of silver posseses great efficacy in the treatment of certain forms of epilepsy, and painful complaints of the stomach; but, from long use, it is liable to render the skin almost as black as that of the Negro—an effect which continues for life, and for which there was no known means of prevention or cure. Consequently, it frequently occurred that a patient treated with nitrate of silver got rid of his disease at the expense of his beauty, and hence medical men have been prevented from employing this active remedy as extensively as they otherwise would. Dr. Patterson, by numerous and satisfactory experiments, has succeeded in discovering that combined iodine with the silver prevents the discoloration without impairing the medicinal powers of that metal, and that iodine will remove the discoloration where it has been already produced. This, we believe, is a matter of great importance to patients laboring under painful or spasmodic diseases.

Beautiful Effect.—In Col. Wymer's report of the battle between the British troops and Affghans, near the city of Candahar, on the 27th March last, he says:—'I trust I may be permitted to bring to the Major General's notice the admirable practice of the artillery under Lt. Turner's guidance, every shot from which told with *beautiful effect* upon the dense masses of the enemy.'

Extraordinary Mechanical Invention.—At the late meeting of the British Association in Manchester, among t very interesting specimens of mechanism exhibited, there was a machine for the working, or forging of iron, steel, etc. This surprising machine is portable, not requiring more space than from 3 to 4 feet, and may be worked by steam or water power, and when moved by the former, as was the case at the exhibition, made 650 blows, or impressions per minute; but from their very quick succession, and the work being effected by an eccentric *pressing down*, not striking the hammer or swage, not the least noise was heard. There are fire or six sets of what may be called anvils and swages in the machine, each varying in size. The speed and correctness with which the machine completes its work, is perfectly astonishing, and must be seen in order that its capabilities in this respect may be duly appreciated; for instance, when it was put in motion for the purpose of producing what is known as a roller, with a coupling square upon it (and which had to be afterwards turned and fluted,) the thing was accomplished in fifty seconds! of course at one heat, to the astonishment of the bystanders. But what appeared as the most extraordinary part of the affair, was, *that the coupling square was produced direct from the machine, so mathematically correct, that no labor can make it more so!!!* The machine will perform the labor of three men and their assistants or strikers, and not only so, but complete its work in a vastly superior manner, to that executed by manual labor. The merit of this invention, belongs, it is said, to a gentleman at Bolton, of the name of Ryder.

Unrolling of an Egyptian Mummy.—On Thursday a female mummy, presented to the natural History Society of Shrewsbury by the late Dr. Butler, was unrolled in the presence of about 200 highly respectable spectators, a great part of whom were ladies, it having been stated that there would be nothing whatever indelicate in the interesting operation. Mr. Birch, from the British Museum, superintended the unrolling of the mummy, previous to which he described the process of embalming among the Egyptians. The outer coffin in which the present remains were deposited announced that it contained the body of Teunoren-Rhons, Priestess of Amon, who was dedicated to Osiris, presiding in the West, Lord of Abydos, that he would give Offerings for the sake of the Deceased.' The Lecturer began at the feet of the corpse to untie the linen bandages which enveloped it. These consisted of several hundred pieces, of the hue of wash leather, but capitally woven cloth, and in some parts not much discolored, and pretty strong. On one of the pieces was an inscription stating the age of the mummy to be 21 years. On unlaping the bandages round the neck, the head fell off, and was found quite perfect, several of the teeth in front being still fixed in their sockets, one of them loose. The cartilages of the ears were perfect, the dried flesh having the semblance of dark gingerbread. The body was disclosed with a vast deal more difficulty than the head, the embalmers having dipped it into the hot bitumen so long and so frequently as to destroy the flesh, and render the skin and its envelope one mass. Gradually, however, the toes appeared, all perfect except the nails—the feet being small, and very attenuated. The muscles and the skin of the legs, and the cap of the knee, next became visible, and the hands crossed on the abdomen were traced after great labor. The hip bones, the shoulders, and the ribs, were exposed one after another, till at last the fully developed frame of a human being, 3000 years old, lay exposed to the gaze of the company. Upwards of three hours were occupied in the process.—*Shrewsbury Chronicle.*

Death of Mr James Bannatyne.—It is with pain that we announce the death of James Bannatyne, the learned and popular Lecturer who has spent sometime among us. He died in this city on the morning of the 29th inst., aged 34 years and 8 months. His sickness was a rapid consumption. We have a melancholy pleasure in stating that this amiable stranger was surrounded by friends in his last days. He received the best medical attention, and the kindness of warm hearted admirers and friends. His funeral was attended yesterday afternoon from St. Stephen's Church. The Rev. Mr. Pratt, pronounced a brief but very beautiful and discriminating eulogium on the deceased, in which he stated the material facts of his history, and the influences which contributed to form a character of such excellence.

A vast concourse of citizens attended his remains to the grave, where the Burial service of the Episcopal church was read by Rev. Mr. Pratt.—*Portland Daily Advertiser.*

Highway Robbery.—We learn that an outrage of an aggravated character took place in Natick last Friday night. The particulars, as we learn them, are these: Mr. Baker of Framingham, was returning from Boston, in a wagon, and while passing through Natick, his horse was stopped by some one who seized the reins, and at the same time dealt Mr. B. a heavy blow, which deprived him of sense. The ruffian then jumped into the wagon and drove off, Mr. Baker still being in the wagon. The wounded man recovered his faculties as the wagon drove up to the door of a house. By this time Mr. Baker had pretty well recovered himself. He leaped from the wagon, seized a stake, and struck at the ruffian hitting him, as he believes. He then jumped into the wagon, struck the horse, and drove off in a hurry. Assistance was found, and the rascal secured. He was examined before Josiah Adams, Esq., and committed. He is an Indian doctor by profession.—*Lowell Courier.*

IMPORTANT MEETING.

In accordance with a vote of the Berry Street Committee of Eighty on Missions, &c., a PUBLIC MEETING will be held in Federal Street Church, (MR. GANNETT'S,) on SUNDAY evening next, at 7 o'clock precisely, at which resolutions will be offered and addresses made upon a subject of great interest and importance. Members of all the Unitarian Societies are invited to attend. It is hoped that all the Churches will be fully represented.

SUB-COMMITTEE.

Stephen Fairbanks,	James F. Clarke,
Frederick T. Gray,	H. B. Rogers,
Albert Fearing,	N. A. Barrett,
Lewis G. Pray,	R. W. Bailey.

UNION PASTORAL ASSOCIATION.

The Union Pastoral Association will hold their next regular meeting at the house of Rev. C. A. Bartol, in Boston, on Tuesday, Nov. 15, at 11 o'clock, A. M.

SAMUEL OSGOOD, *Sec'ry.*

MARRIAGES.

In this city, on Thursday evening, by Rev Mr Motte, Mr Horatio Evans, to Miss Ellen Maria, eldest daughter of Mr John M. Mayo.

In Dorchester, Thomas Loring, Esq, of Hingham, to Miss Amelia B. Fudger, of D.

In Boxboro', on the 26th inst., by Rev. William H. Kinsley of Stow, Mr Thomas Burbeck of Acton, to Miss Lucy Anna Heyward of Boxbor'o, daughter of Mr James Heyward, Esq.

In the Hague, Sept 14, Hermanus Bleeker, Esq, of New York, Charge d' Affaires of the United States at that place, to Miss Cornelia, daughter of Mr D. Mentz.

DEATHS.

In this city, 30th inst. Jane, youngest daughter of Capt John Smith, 24.

Oct 22, Mrs Catharine Palmer, relict of the late Rev. Stephen Palmer, of Needham, 68.

In Charlestown, Ann Maria Huntress, 1. Abraham T. Neally, 36.

In Somerville, Elizabeth M. Blaisdell, 2.

In West Cambridge, Mrs Sally, wife of Mr Ebenezer Lane, 72.

In Chelsea, 2d inst. Samuel, son of Samuel Orcut, 10 weeks.

In Buffalo, N. Y., on Thursday last, Ella, twin daughter of Geo. W. Hosmer, aged 1 year.

At St Louis, 12th inst, Mr Wm W. Wellington, a native of Templeton, Mass, 25.

ENGLISH BIBLES—A large assortment of Oxford Bibles, in every variety of binding and size, suitable for gift books—for sale at TICKNOR'S, corner of Washington and School sts. n5

NEW NOVEL—The Quad Correspondence, or the Attorney, in 2vols. 12mo—this day published, and for sale at TICKNOR'S, corner of Washington and School sts. n5

VALUABLE BOOKS—Lord Bacon's Works, Montague's Edition; Lord Boling'broke's works, 4v, 8vo, new edition; Napier's Peninsular War, 4 v 8vo; Turner's History of the Anglo Saxons; Washington Irving's works, 12v; Adventures of Gil Blas, illustrated; Macaullay's, Wilson's, Scott's and Talfourd's Miscellanies, 10 v in uniform bindings; Percy's Reliques of Ancient Poetry; the Seer and Indicator, by Leigh Hunt; Addison's works, including the Spectator, &c. 3v 8vo; Richardson's English Dictionary; Benj Johnson's works, 2v 8vo; Boswell's Life of Johnson, 2v 8vo; Burnett's History of the Reformation; D'Israeli's Novels, 1v 8vo; Russell's Modern Europe, 3v; Gibbon's Rome, 4vo; Milman's Notes; Thiers's History of the French Revolution, 4v; Scott's Novels and Poetical works; Catlin's Indians; D'Aubigney's History of the Reformation, 3v; Rollin's Ancient History, 2v; Smyth's Lectures on Modern History, 2v; Sparks's Life and Writings of Washington, 12v; &c. at low prices—for sale by J. MUNROE & CO, 134 Washington street.

J. M. & Co. keep constantly on hand, a large collection of Books suitable for towns, villages or private libraries. n5

THE MONTHLY MISCELLANY of Religion and Letters—Edited by Rev. E. S. Gannett—Contents of the November number—Religious Delusions—Children's Books—Letter from a Believer to a Skeptic—Human Frailty, a sermon by Rev E. Q. Sewall—Bowen's Essays; Wm. Ellery Channing, D. D.—Notices of Recent Publications; Intelligence, &c. WM. CROSBY & CO, Publishers, 118 Washington st. n5

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FIFTEEN SERMONS, preached at the Rolls Chapel, to which is added a charge to the Clergy of Durham, by Joseph Butler, late Bishop of Durham, with an introductory essay by the Rev R. Cattermole, and an appendix.

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COMMERCIAL DICTIONARY, by J. R. McCulloch—Ladies Botany, for the use of schools. Just received and for sale at TICKNOR'S, corner of Washington and School streets. n5

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Also, good black Ink, in boxes of 1 and 2 dozen each; School Slates; Copy Books; Quills; Steel Pens, from 31c to $3 pr gross; Cap and Letter Paper.

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LADY'S BOOK AND LADY'S AMERICAN MAGAZINE, for November, is just published at 121 Washington st—Embellishments—Returning from Market, a rustic subject from a painting by Callcott; Fancy Sketch, by Hayter; colored plate of the fashions and original music. Permanent writers: Miss Sedgwick, Sigourney, Hale, Leslie, N. P. Willis, Dr. Bird, T. S. Arthur, Mrs Annin, Hewitt, Embury, Seba Smith, Eliot, of Charleston, S. C.—Price, $3 per year or 25 cents singly. A few setts of current volume, containing nearly 40 steel and other original engravings, may be had by early order. JORDAN & CO. n5

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TRIBUTE TO CHANNING—An humble Tribute to the Memory of Wm. Ellery Channing, DD—a Sermon preached at West Roxbury, Oct. 9th, 1842, by Theodore Parker, Minister of the Second Church in Roxbury. This day published by TICKNOR, corner of Washington and School sts. o29

PARISIAN LINGUIST, or an easy method of acquiring a perfect pronunciation of the French Language without a French Master, intended for Academies and Schools in the United States, and for American Travellers in Europe; in this work all the rules of Grammar and the forms of French Conversation are fully illustrated; and the whole is expressed in the simplest English Spellings, by an American resident in Paris. Published and for sale by JAMES MUNROE & CO., 134 Washington street. oct 22

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THEO. H. BELL, 155 Washington street, opposite the old South Church, would respectfully inform his friends and the public in general, that he has received his full supply of Fall and Winter Boots and Shoes, of every style and quality, consisting in part of

Ladies Kid and Morocco and lace	from	$1,25	to 1,50
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do Gaiter Shoes,	do	1,25	to 1,50
do Kid Ties and Slips,	do	50	to 1,25
do Bronze and Fawn Ties,	do	75	to 1,12
do India Rubbers,	do	75	to 1,00
do Calf and Grain Ties,	do	1,00	to 1,50
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Gents Calf pegged Boots,	do	3,00	to 3,50
do Kid do do	do	2,25	to 2,50
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do Calf sewed fine,	do	5,00	to 6,00
do do do	do	3,00	to 5,00
do Water proof,	do	2,25	to 5,50
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DR. CH

POETRY.

THE YOUNG COMMUNICANTS.

'The thought of our past years in me doth breed
Perpetual benediction.' WORDSWORTH.

Some are there who will not disdain to trace
In the pure youthful mind truth's holy power,
The hidden workings of celestial grace
That like the Spring-time's softly falling shower,
Sheds its refreshing dews on tender hearts,
And heavenly wisdom's joy and peace imparts.

'Tis many years since on a summer day
A young and happy child was brought to share,
With others of her age, and to repay
A good and gentle lady's kindly care.—
Order and love the social circle swayed,
And her mild rule was cheerfully obeyed.

The child of whom I speak had scarcely seen
The flight of nine short years, and ne'er before
Had left her Father's house—had never been
Where his kind voice could reach her ear no more.
And sadly did this banished dear one weep,
Refusing comfort, till the hour of sleep.

Then, tired with grief unusual and with all
The strange events of that long, weary day,
She on her pillow lay, which did recall
The good-night kiss of those now far away,
And home remembrances that caused fresh tears,
Which still bedewed her cheek when hushed her fears,

Her sorrows and her cares in calm repose,
And as she slept fell from the gentle grasp
Of her unclosing hand a faded rose,
That she had held with close and loving clasp,
Brought from her own small garden's narrow bound,
With daisies white and red all bordered round.

Poor little thing! her heart had never known
Till now so sad a grief—the parent nest
Had sheltered her from pain—and joy had grown
As in its native clime, within her breast;
And her young spirit with intense delight
Had felt and loved, the beautiful and bright.

Nor long her simple nature did refuse
Kindness tho' proffered by a stranger hand,
And soon her warm and eager heart did choose
One kindred mind from out the youthful band,
Who now her bosom's dearest friend became,
Their tasks, their plays, their sleeping room the same.

Together in the fields and woods they walk,
Their little arms all lovingly entwined,
With merry laugh and girlish glee they talk,
Or start away in playful haste to find
Some well-known mossy bank or cowslip mead
Where the unwearied bees in plenty feed.

And midst their converse, innocent and gay,
And childish as their years, would oft arise
Subjects of graver interest, for they
In pure religious truth were early wise—
Had early learned to know and love the Lord,
And seek instruction in his holy Word.

And sweet it was to see them side by side
O'er the same page in meek attention bend,
Reading of Him who on the Cross had died,
The little children's Savior—and their friend
In heaven above, as when on earth he bade
The mothers bring them, and be *not* afraid.

And sweet to hear their mingling voices raise
(When closed the sacred book with studious care)
To heaven the grateful hymn of joy and praise,
Ere they devoutly kneel in fervent prayer.
And ever to them both, each morn and night,
This daily service was their sweet delight.

Oh few I deem are they who long have trod
The beaten paths of life's perplexed ways,
Who, when they bend the feeble knee to God,
Would not rejoice to pray as childhood prays—
When love—from the young heart all freshly springs,
And faith—meek hope and trust undoubting brings.

Faith—that with daring, yet with reverent hand,
Entering the temple, doth the veil withdraw,
In the effulgent light serene doth stand,
Its holy transport unprofaned by awe.
The glories of Omniscience sees revealed,
And the closed book of providence, unsealed.

SECOND PART.

Thus did their young companionship display
A true and fervent piety, that spread
A sweet attractive grace' o'er all their way,
Like dew of Hermon on the mountain shed—
Lovely the light their love around them threw,
And they with God and man in favor grew.

And pleasantly the days passed by, of these
Young duteous children—when one even-tide,
As to and fro beneath dark hazel-trees
They paced, and watched the sun-set shadows glide,
Their little minds were filled with troubled thought,
And each from each, support and comfort sought.

On that most touching theme they speak, the night
When Jesus with his twelve disciples kept
The feast that did commemorate the flight
Of Israel from the land, where long had wept
Her o'er-task'd tribes, till Pharoah's hardened heart
By fear subdued, allowed them to depart.

And how the Savior blessed and brake the bread,
And, with the wine, to his disciples gave,
Saying these words—'Lo, this my blood is shed,
And body given, mankind from sin to save,
Do this in my remembrance.' This behest
All Christians have believed to all addressed,

Save those to whom these children did belong,
That sect austere, who outward forms oppose,
All ritual service—stated prayer—or song;
And hence their present doubts and fears arose.
Solemn and plain doth seem the Lord's command,
And shall they aliens from his altar stand?

At length no more perplexing doubt they feel,
But gratefully retire in peace to sleep,
With pious purpose which they yet conceal,
At earliest morn, the holy rite to keep,
Trusting the promise that where two or three
Are met in Jesus' name, there he will be.

How may I paint in fitting phrase the scene
That morning witnessed!—Softly chanted prayer,
Nor reverend priest with awe-imposing mien,
Nor organ with its sloemn tones, were there;
No crowd of supplicants round a gorgeous shrine,
From silver chalice took the costly wine.

But in a small and humble room, alone,
Two little children knelt, in faith and love;
A heavenly beauty in their faces shone,
As with sweet tones a blessing from above
They supplicate—the bread and cup they take—
'Christ Jesus! this we do for thy dear sake,'

Oh, not alone the sacred rite they kept—
Bright-winged angels compassed them around;
And when from that small chamber forth they stepp'd,
Each tranquil brow did seem with glory crown'd;
So deep the peace that reigned within their breast,
And every troubled feeling hushed to rest.

London Christian Teacher. M. H.

MISCELLANEOUS.

We cheerfully comply with the request of a friend to insert the following from the London, 'New Moral World.'

A RATIONAL MODE OF SETTLING NATIONAL DISPUTES.

Events which betoken a growing rationality among nations now and then occur, that shed a rainbow-like radiance on the clouds of darkness and error by which they are surrounded. They are not so much valuable for what they actually perform as what they promise. Of this character is the mission of Lord Ashburton to America, the treaty he has just concluded with the United States—the friendly and honorable treatment he has received from the most influential parties since their completion, and the enlightened sentiments mutually exchanged by our ambassador and those who publicly assembled in the leading cities, to congratulate him on the successful results of his mission of peace.

We receive the treaty on the Boundary and other questions, as an indication that nations professing to be civilized and Christian, are at length beginning to find out that there are other and better modes of settling differences than referring them to the arbitration of the sword. From whatever causes the disposition to peaceful negotiation may spring, it deserves cherishing; and those statesmen, in every country, who adopt such an enlightened and humane policy should be cheered and supported by the expression of the sympathy of all philanthropists.

War is a source of such magnitude and bitterness, its evil influences on humanity radiate so widely, and infuse themselves so unsuspectedly into all the relations of social life, that its abregation among nations would be a blessing and a benefit of inconceivable and inestimable value. It is not the horrors of the battle field—the shrieks of the wounded and dying, the garments rolled in blood, the groans and tears of widows and orphans, the conflagrations of cities, the trampled down produce of harvests reared with toil and skill—and the desolation that it everywhere spreads in its fatal and destructive track—that are alone to be deprecated, or by which only we are to estimate the misery it inflicts on our race. Its malignant influence is felt at all times and in all places. In the very midst of peace and security it blights the labors of man, adds weight to his burdens, and corrupts his nature. The *necessity*, as it is called, for being prepared to meet aggression, imposes on every country the permanent infliction of evils not less to be deprecated than the atrocities of actual warfare. The *morale* of every country is poisoned by the false principles conveyed in the instruction necessary to pervert man into a systematic murderer. Unsuspecting ardent youth are seduced into admiration of what is in itself really hateful, and to be abhorred. Our towns and villages have introduced into them, in the shape of barracks, concentrated focuses of intemperance and reckless immorality, with all their sad consequences of broken family circles, sorrow, and the destruction of hope and shame, which crowd our streets with prostitutes. Tens of thousands of the ablest of the population are abstracted from the labor power of the country, and made a national burden, to support which millions are annually expended. Time, talent, treasure, and physical strength, which, if applied to the promotion of social improvement, the advancement of science, and the furtherance of education, would convert in a very short period, the whole earth into a paradise, are now by this lamentable misdirection converted into the bitterest curse; an ever spreading ulcer in the body politic, which diffuses its acrid and poisoned humors throughout every pore of the system.

It is only when the magnitude of the evils that war or its anticipation inflicts on nations begins to be even imperfectly apprehended, that we can duly estimate the value of any step which seems, even remotely, to pioneer the way to a more rational mode of settling disputes, and by consequence, the liberation of the mighty mass of national energy now locked up by the ever existing necessity of being prepared to meet force by force, and referring all differences to the dread argument of the sword and the cannon.

England and America have, in the instance before us, come forward to set an honorable example to other nations. The questions now terminated by peaceful discussion and mutual concession, have for years constituted a festering sore with both nations, which the slightest circumstance caused to assume a threatening and dangerous appearance. The war-power in each country, the beings whom society unfortunately trains to become human tigers, ready to spring on any prey that offers, were always eager to seize upon the slightest occasion that occurred to stir up angry feelings; and these 'vexed questions' offered an ever-ready handle. They are now removed. So much the less aliment is afforded to nurture this cruel and anti-social spirit, and the example meantime will not, we trust, be without its due influence in other quarters.

The kindly and enlightened sentiments in which Lord Ashburton and his trans-atlantic entertainers reciprocally indulged, may be looked upon as the voice of the two great nations they represented. Occupying as they do the front rank in intellect, wealth, energy, and enterprise, it speaks hopefully of the progress of moralization. They, in effect, repudiate the former savage, senseless, and brutal mode of meeting national disputes, and proclaim that henceforth reason shall supersede the sword; and the arts of war give place to the gentler and bliss-diffusing arts of peace.

Nations will at last learn the important lesson that nothing is to be obtained by war, which cannot be had at a much less expense without it. The introduction of a higher morality and greater enlightenment will lead to the establishment of a Supreme Court of Arbitration before whom all disputes will come for settlement. In this, nations will only be adopting collectively, what has long been so individually. In the savage state man revenges his own wrongs, fights his own battles, protects his own property. Force is his only weapon, and he uses it. In artificial society, he surrenders the power of doing this to certain constituted authorities, who act for him upon certain generally laid down and confirmed principles. The adoption of a universal court of judicature would be simply an extension of the same principle. Were society properly organized, to what incalculable results might it not lead! The beneficial industrial direction of its vast armies is among the most obvious, and yet the least valuable of its consequences.

'THE LOVELY NINE, AND THE LOVELIER NINE.'

The Greeks and Romans, among other objects, dressed the fine arts in the persons of nine virgins called the Muses. These were all, according to their mythology, the daughters of Jupiter, by Mnemosyne. They were as follows:

Calliope, said to preside over	Eloquence.
Clio,	History.
Erato,	Lyric Poetry.
Euterpe,	Music.
Melpomene,	Tragedy.
Polyhymnia,	Rhetoric.
Terpsichore,	Dancing.
Thalin,	Comic Poetry.
Urania,	Hymns.

These names were held in high estimation by those refined heathens, and the arts over which they presided were called the Humanities, as they were supposed to exert a humanizing (refining and moral) effect upon mankind. In referring to them it was common to designate them as 'the lovely nine.'

But Christianity boasts of a 'lovelier' nine, and every way entitled to the honorable title, 'the humanities.' We find them referred to by Paul, in the epistle to the Galatians v, 22, 23. They all preside over the heart of the man who is truly and fully a child of God. Their names as as follows:

Love—Joy—Peace—Long-suffering—Gentleness—Goodness—Faith—Meekness Temperance.

Concerning these lovely personifications, the apostle has this remark: 'Against these there is no law.' Their influence upon the heart (over which they preside) is so to spiritualize even apostate humanity, as to render it a fit temple for the indwelling of the Holy Spirit.

'Happy the heart where graces reign,
Where love inspires the breast;
Love is the brightest of the train,
And strengthens all the rest.'

[*Christian Index.*

AN INTERDICTION.

The Right Rev. Bishop Hughes, of the Roman Catholic Church, New York, has issued a Pastoral Letter to the clergy and laity of his diocese, interdicting certain things which appear to have been tolerated in the church for a season, such as marriages with Protestants, membership in Odd Fellows' Lodges, and other like associations. The Bishop call these latter 'dangerous and sinful associations,' and says it shall not be lawful for any clergyman in this diocese to officiate at the funeral, or over the remains of any one dying, without having announced all connection with such society.

FRATERNAL LOVE.

The father of that eminent lawyer Mr. Serjeant Glanvill had a good estate, which he intended to settle on his elder son; but he proving a vicious young man, and there being no hopes of his recovery, he devolved it upon the Serjeant, who was his second son. Upon the father's death, the eldest, finding that what he had before considered as the mere threatenings of an angry old man, were now but too certain, became melancholy, which by degrees wrought in him so great a change, that what his father could not prevail in while he lived, was now effected by the severity of his last will. His brother observing this, called him with many of his friends together to a feast; where, after other dishes had been served up, he ordered one, which was covered, to be set before his brother, and desired him to uncover it; upon his doing which, the company, no less than himself, were surprised to find it full of writings, and still more, when the Serjeant told them 'that he was now doing what he was sure his father would have done, had he lived to see that happy change which they now all saw in his brother; and therefore he freely restored to him the whole estate.'

AN EXAMPLE FOR MODERN DUELLISTS.

Forgiveness of injuries, and a merciful disposition towards those who have offended us, is not only an infallible mark of a great and noble mind; but is our indispensable duty as reasonable creatures, and peculiarly so as Christians. The following is a fine example of this virtue. Gaston, marquis de Renty, an illustrious nobleman, was a Soldier and a Christian, and had the peculiar felicity to reconcile the seeming opposition between those characters. He had a command in the French army, and had the misfortune to receive a challenge from a person of distinction in the same service. The marquis returned for answer, That he was ready to convince the gentleman that he was in the wrong; or, if he could not convince him, was as ready to ask his pardon. The other, not satisfied with this reply, insisted upon his meeting him with the sword. To which the marquis sent this answer: 'That he was resolved not to do it, since God and his king had forbidden it; otherwise, he would have him know, that all the endeavors he had used to pacify him, did not proceed from any fear of him, but of Almighty God, and his displeasure: that he should go every day about his usual business, and if he did assault him, he would make him repent it.' The angry man not able to provoke the marquis to a duel and meeting him one day by chance, drew his sword, and attacked him: the marquis soon wounded and disarmed both him and his second, with the assistance of a servant who attended him. But then did this truly-Christian nobleman show the difference betwixt a brutish and a Christian courage; for leaning them to his tent, he refreshed them with wine and cordials, caused their wounds to be dressed, and their swords to be restored to them; then dismissed them with Christian and friendly advice, and was never heard to mention the affair afterwards, even to his nearest friends. It was an usual saying with this great man, 'That there was more true courage and generosity in bearing and forgiving an injury, for the love of God, than in requiting it with another; in suffering, rather than revenging; because the thing was really more difficult.'

TIME WAS HIS ESTATE.

An Italian philosopher expressed in his motto, that 'Time was his estate:' an estate indeed! which will produce nothing without cultivation; but will always abundantly repay the labors of industry, and satisfy the most extensive desires, if no part of it be suffered to lie waste by negligence, to be over-run with noxious plants, or laid out for show, rather than for use. 'The duties of man, as Dr. Johnson finely observes, are such as human nature does not willingly perform, and such, as those are inclined to delay, who yet intend sometime to fulfil them. It was therefore necessary that this universal reluctance should be counteracted, and the drowsiness of hesitation wakened into resolve. That the danger of procrastination should be always in view, and the fallacies of security be hourly detected. To this end all the appearances of nature uniformly conspire. Whatever we see on every side reminds us of the lapse of Time and the flux of life. The day and night succeed each other; the rotation of seasons diversifies the year; the sun rises, attains the meridian, declines and sets, and the moon every night changes its form. The Day has been considered as an image of the Year, and the Year as the representation of Life. The Morning answers to the Spring, and the Spring to Childhood and youth; the Noon corresponds to the Summer, and the Summer to the strength of Manhood. The Evening is an emblem of Autumn, and Autumn of declining life. The Night, with its silence and darkness, shows the Winter, in which all the powers of vegetation are benumbed; and the Winter points out the time when life shall cease, with all its hopes and pleasures. If these parts of time were not variously colored, we should never discern their departure or succession; but should live thoughtless of the past, and careless of the future; without will, and perhaps without power to compute the periods of life, or to compare the time which is already lost, with that which may probably remain. And yet is certain that these admonitions of nature, however forcible, however importunate, are too often vain; and that many who mark with such accuracy the course of Time, appear to have little sensibility of the decline of Life. Every man has something to do, which he neglects; every man has faults to conquer, which he delays to combat. But,—let him who proposes his own happiness reflect, that while he forms his purpose, the Day rolls on, 'and the Night cometh, when no man can work.'

[From the New York Mirror.]

THE BACHELOR CLERGYMAN.

An eminent clergyman one evening became the subject of conversation, and a wonder was expressed that he never had married. 'That wonder,' said Miss Porter, 'was once expressed by a gentleman in my hearing, and he told a story in answer which I will tell you—and perhaps slight as it may seem, it is the history of other hearts, as sensitive and delicate as his own. Soon after his ordination, he preached once every Sabbath for a clergyman in a small village not twenty miles from London. Among his auditors from Sunday to Sunday, he observed a young lady, who always occupied a certain seat, and whose close attention began insensibly to grow to him an object of thought and pleasure. She left the church as soon as service was over, and so it chanced that he went on for a year without knowing her name, but his sermon was never written without many a thought how she would approve it, nor preached with satisfaction unless he read approbation in her face. Gradually he began to think of her at other times than when writing sermons, and wish to see her on the other days than Sunday—but the weeks slipped on; and though he fancied that she grew paler and thinner, he never brought himself to the resolution either to ask her name, or to seek to speak with her. By these silent steps, however, love had worked into his heart, and he had made up his mind to seek her acquaintance, and marry her if possible, when one day he was sent for to minister at a funeral. The face of the corpse was the same that had looked up to him Sunday after Sunday till he learned to make it part of his religion and his life. He was unable to perform the service, and another clergyman officiated. After she was buried, her father took him aside and begged his pardon for giving pain, but he could not resist the impulse to tell him that his daughter had mentioned his name with her last breath, and he was afraid that concealed affection had hurried her to the grave. Since that, said the clergyman in question, my heart has been dead within me, and I look forward only. I shall speak to her in Heaven.

GENTLEMEN, grateful for the liberal patronage received from the readers of this paper, I wish again to call your attention to my large and well selected stock of Hats, Cap, Stocks, Gloves and Umbrellas, at wholesale and retail. Should any article not prove in every particular what it was recommended, I should esteem it a favor if the purchaser would call and receive satisfaction. W. M. SHUTE.
s24 6tis 173 Washington st.

LIEBIG'S ANIMAL CHEMISTRY, CAMBRIDGE EDITION. ANIMAL Chemistry, or Organic Chemistry in its application Phisiology and Pathology, by Justus Liebig. Edited from the author's manuscript, by William Gregory—with additions, notes and corrections, by Dr. Gregory, and others by John W Webster. M. D. For sale by W. CROSBY & CO., 118 Washington St.

LORD BACONS WORK'S, MONTAGU'S EDITION.—Lord Bollingbroke's Works, 4 vols 8 vo, new ed—Napier's Peninsular War, 4 vols 8 vo, —Turner's History of the Anglo Saxons—Washington living's Works, 2 vols 8vo—Adventures of Gil Blaz, illustrated—Sir Walter Scott's Poetical Works octavo, elegantly bound and gilt—Macaullay's, Wilson and Scott, and Talford's Miscellanies, 10 vols, in uniform bindings—Cambell's Specimens of the British Poets, with critical essays, 8vo—Percy's Reliques of Ancient Poetry—The Seer and Indicator, by Leigh Hunt—Adison's Works, including the Spectator. &c. 3 vols 8vo—Richardson's English Dictionary—Benj. Johnson's Works, 2 vols 8vo—Boswell's Life of Johnson, 2 vol 8vo—Burnett's History of the Reformation— the works of Charles Lamb, 8vo—D'israeli's Novels, 8vo 1 vol—Russell's Modern Europe, 3 vols—Gibbon's Rome, 4 vols, Milman's notes—Thiers's History of the French Revolution, 4 vols at low prices. For sale by TAPPAN & DENET, 114 Washington street, s10

GATES' ACADEMY, MARLBOROUGH.

THE next Term of this Institution will commence Sept. 13. Tuition in English, $4. Languages $4,50 per term. Students can be accommodated in the family of the Preceptor for $27 per term. This charge includes Board, Tuition, Washing, &c. It is the endeavor of the Instructor to teach *things* and not *words* merely. For the better accomplishment of this end a very good Apparatus has been procured and a Geological and Mineralogical Cabinet, &c., are at the service of the Students. We deem it sufficient recommendation of the present Principal, Mr O. W. Albee; to state that he has been employed by the same Board of Trustees 9 years, with increasing patronage.
S. F. BUCKLIN, } Com. of Trustees.
B. W. HILDRETH, }
S. R. PHELPS.
Aug., 1842. 3w

NEW EDITION HOPE LESLIE, BY MISS SEDGWICK.

HOPE Leslie, or Early Times in Massachusets, by the author of the Linwoods, ect.—2 vols. This day published—For sale by W. CROSBY & CO., 118 Washington street s 10

NEW BOOKS FOR CHILDREN. Ellen Leslie, or the Reward of Self-Control, by A nt Kitty.—Emma, or the Lost found; or Radiance on God rewarded.—Moral Tales for Young, translated from the French. Also—a supply of Blind Alice. Jessie Graham, Florence, Arnott, and Grace and Clara, by Aunt Kitty. For sale by W. CROSBY & CO, 118 Washington street. sep 10

UNITARIANISM DEFENDED.—Unitarianism Defended; a series of Lectures by three Protestant Dissenting Ministers of Liverpool; in reply to a course of Lectures, entitled 'Unitarianism Confuted' by thirteen Clergymen of the Church of England, 1 vol 8vo. For sale by JAMES MUNROE & CO., 134 Washington street. sept 10

JUST PUBLISHED.—A sequel to the Common School Grammar; containing, in addition to other materials and illustrations, Notes and Critical Remarks on the Philosophy of the English Language; and explaining some of its most difficult Idiomatic Phrases, designed for the use of the first class in Common Schools, by John Goldsbury, A. M., teacher of the High School, Cambridge. For sale by JAS. MUNROE & CO. sept 10

A NEW LIBRARY FOR COMMON SCHOOLS.—Now ready, Appleton's Common School Library, twenty-five volumes 18mo, strongly bound in leather, for $7 50. School committees, Teachers and others interested in the welfare of children, would do well to examine this Library, as it is the best selected and most readable Library for children of any published in the U. S. The following is a list of the books in this Library; Henry Hudson, John Smith, Dining Out, Twin Sisters, Heathen Mithology, Musterman Ready, 2 parts, Dawnings of Genius, First Impressions, Boys Manual, Girls do, Poplar Grove, Which is the Wiser, Peasant and Prince, Early Friendships, Sowing and Reaping, Looking Glass for the Mind, Hope on Hope Ever, Two Defaulters, Strive and Thrive, Who shall be Greatest, Somerville Hall, Norway and the Norwegians, Crafton Boys and Little Coin Much Care—SAXTON & PEIRCE, Agents for the sale of this Library in the New England States. s17

TO TRAVELLERS—Pocket Maps of all the New England States; Mitchell's Travellers' Guide through the United States; Bowen's Picture of Boston, or the Citizen's and Stranger's Guide to the Metropolis of Massachusetts and its Environs. The Traveller's Own Book to Saratoga Springs, Niagara Falls and Canada; The Picturesque Pocket Companion through Mount Auburn, with 60 engravings, etc. etc. For sale by W. CROSBY & CO., 118 Washington st. s20

GREAT NATIONAL WORK.

TAPPAN & DENNET, No. 114 Washington st., Boston, are now publishing by subscription, in fourteen numbers, at the low price of twenty-five cents each number, the Life of Washington, by Jared Sparks. Each No. to contain between 40 and 50 pages, and to be embellished with the following fine steel and copperplate engravings, viz:

1. Portrait of Washington, at 40, by Peale. 2. Portrait of Mrs. Washington, at 26, by Woolaston. 3. View of Mount Vernon. 4. Battle of Braddock's Defeat. 5. Head Quarters at Cambridge. 6. Plain of Boston and Environs. 7. Head Quarters at Moristown. 8. Head Quarters at Newburg. 9. Plan of Farms at Mount Vernon. 10. Battle of the Brandywine. 11. Portrait of Washington, by Stuart. 12. Encampment at Valley Forge. 13. Battle of Germantown. 14. Facsimilie of Washington's Hand Writing.

The Portraits were copied from the original paintings. The plans, sketches, and other engravings, have been compiled from the best drawings, as well English and French as American. Special aid was derived from a series of manuscript drawings in the possession of General Lafayette, which are executed with scientific accuracy and beauty. The first number is issued, and can be had of the publishers. s20

PEIRCE'S COURSE OF PURE MATHEMATICS.—1. Elementary treatise on plain and solid Geometry. 2. Elementary treatise on Algebra, to which are added Exponential Equations, 2nd edition, 12mo, containing

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GREENWOOD'S HYMNS.

JENKS & PALMER have just published the thirty fourth edition of 'a collection of psalms and hymns or Christian Worship,' by Rev. F. W. P. Greenwood.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz.—King's Chapel, (Rev. F. W. Greenwood;) Hollis Street Society, (Rev. J. Pierpoint;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr. Channing;) Bulfinch St. Church (Rev. F. T. Gray;) Boston Church of the Messiah New York (Rev. Dr. Dewey;) Cambrige, E. Cambridge, W. Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Weston Newburyport, Sandwich, Sherburne, Uxbrige, Medfield, Lancaster, Chelmsford, Hingham, Ashby, Andover, Dover, Northboro', Cabotsville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Mass.—Portsmouth, Walpole, N. H.—Portland, Hallowell, Augusta, Bangor, Castine, Me.—Hartford, Conn.—Syracuse, N. Y.—Providence, Newport, R I.—Brattleboro' Vt—Savannah, Geo.—Mobile, Ala.—Alton, Ill.—St. Louis, Mo.—Louisville, Ky.—and many other societies in New England and the Southern and Western States.

The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns. No farther alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington Street (up stairs.) Sept.

HUMAN LIFE, or Practical Ethics, translated from the German of De Wette, by Samuel Osgood, being vols 12 and 13 of Specimens of Foreign Literature. Just published and for sale by WM. CROSBY & CO. 118 Washington st. s3

DR. CHANNING'S ADDRESS AT LENOX,—An Address delivered at Lenox on the first of August, 1842, the Anniversary of Emancipation in the British West Indies, by William E. Channing. Just published, and for sale by WM. CROSBY & CO., 118 Washington st. s 24

ROGERS'S PATENT METALLIC HONE and Strop, warranted superior to any thing ever invented, for sharpening Razors, Penknives, Surgical Instruments, &c. For sale by W. CROSBY & CO, 118 Washington st. s3

MISS PEABODY is about to enlarge her number of subscribers to the Foreign Library, No. 13 West street, Boston, from the original number to which it was limited; to make corresponding additions to the library, especially of french books, in such departments as may be desirable for those learning to converse in that language. It already contains a valuable collection of french history, memoirs, and other litarature; a valuable and quite complete collection of the great German Authors; and English books of a more solid character than is usual in circulating libraries, and which is enlarged by new publications continually; besides some Italian and Spanish books.

Books may be hired from the library by the single volume, but only subscribers may take out the periodicals, of which there are more than a hundred dollars worth taken, among which are some German, and English not republished in this country. 3m s 24.

POEMS, BY ALFRED TENNYSON—Just published by WM. D. TICKNOR, corner of Washington and School streets, a beautiful editio n in 2 vols, of the poems of this admired bard. From the many expressions of approbation which have followed this publication, we extract the following:

'Of the living poets of England—we include not the few choice spirits of Scotland—Tennyson at this time occupies perhaps the highest rank, and is destined to a wide and high regard'—Rev. R. W. Griswold.

'There are few living poets who can be compared with Tennyson, in those peculiar, distinctive qualities, which raise the true poet to that quick apprehension of spiritual beauty, which furnishes him with perpetual inspiration, and to the glad world an overflowing song.'—Providence Journal. s6

FENELON—Selections from the writings of Fenelon—with a memoir of his life, published and for sale at SIMPKINS'S, 21 Tremont Row. s24

JUST PUBLISHED—Annals of Salem, second edition, by Rev. Joseph B. Felt, containing extracts from the Records of the Massachusetts Company's Courts, in London, previous to the removal of Gov. Winthrop hither,—never before published—for sale by J. MUNROE & CO, 134 Washington st. s3

TO COUNTRY TRADERS.—SAXTON & PEIRCE, Booksellers and Publishers, have for sale at their establishment, 133 Washington street, a full and complete assortment of School Books, Bibles, Testaments, Prayer Books, Hymn and Music Books, Stationary, &c., which they offer at wholesale and retail on the most favorable terms, for cash, or short approved credit. New Books in all the variety are received as soon as published. Lately published, Ewbanks Hydraulics and Mechanics—Frost's Book of the Navy—The Gift for 1843, splendidly illustrated and bound in super white calf—Friendships Offering for 1843—Rose of Sharon for 1843—Kane's elements of Chemistry—Random Shots and Southern Breezes—Paul Clipper Devereux, Disown and Pelham, by Sir E. D. Balwer—Dr. Ure's Dictionary of Arts, Manufactures, &c., No. 16—George St. George Melvin—Johnsoniana—Life of Jean Paul Richter—Biography of the Age of Queen Elizabeth—No. 5 Brandes Dictionary—No. 36 of Encyclopedia Americana—The Family Physician, by Beach—Games Domestic Medicine—The Use of Brandy and Salt as a Remedy for Disease—Foreign Quarterly Reviews—Blackwood's and Dublin University Magazines.

Second Edition of Boston M. E. I. collection of Church Music, will be ready in a few days. sept 24

DRESSES FOR ONE DOLLAR.
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ONLY ONE DOLLAR will, for the present, be charged for dyeing Ladies Dresses, and other Goods in proportion, at Barrett's Dye House; and the public are assured that the Proprietors are determined to keep pace with other Dyers in prices, however low they may be reduced, and also to maintain that superiority in style and beauty of work, which has been so generally accorded to this establishment for nearly forty years.

Goods returned in one week, and satisfaction warranted in all cases. Office 35 Cornhill, Boston.
m7 1y

RE-PUBLICATION OF THE WESTMINSTER REVIEW.—MESSRS. JORDAN & CO., 121 Washington street, have received the July number of the American Edition of this able and liberal work, so long under the editorial care of Dr. Bowring. Its articles are I. The Thirty-nine Articles. II. The Roman Empire and its Poets. III. Frederick The Great. IV. American Geologists. V. Mines and Collieres. VI. The Queen's Ball. VII. Singing. VIII. Decoration of Westminster palace. IX. Historical Date of the French Revolution. Critical and Miscellaneous Notices. Supplied to subscribers per year at but $8, or when taken with the London, Edinburgh or Foreign, at but $2,50. september 3

VERY IMPORTANT—Dr. S. STOCKING, Surgeon Dentist, has the pleasure of announcing to the citizens of Boston and vicinity, that he has recently made one of the most important discoveries ever made in Dental Surgery, viz:—a DIAMOND CEMENT for filling teeth, when by decay, they are too sensitive or too far gone to be filled with gold or any other hard substance. Its superior advantages over all other cements, have been fully tested; and the great object for which the profession have so long labored, is at length fully accomplished. The best cements that have ever been offered, have uniformly within a few days, when brought in contact with the liquors of the mouth, changed to a dark appearance; and the consequence was, the teeth would partake of the same shade; but the Diamond Cement neither changes its color, nor the shade of the teeth; and for years will remain as bright as the purest gold, and as its color corresponds nearer to the shade of the tooth than gold, it is obviously a highly valuable discovery Though at first soft and easily introduced into all the irregularities of the cavity, yet, in one hour, it becomes hard like stone, and will remain so for any number of years. Dr. S., by scientific research, has also discovered a suitable Anodyne, that will allay the most violent toothache, and destroy the nerve of the tooth without producing pain. This is also a valuable discovery, inasmuch as all the preparations hitherto resorted to for the purpose of destroying the vitality of the nerve, have produced the most excruting pain for at least ten or fifteen hours. Most of the teeth that are usually extracted may be saved by first killing the nerve, and then filled with the cement.

The full set of Paris instruments, with which Dr. S. extracts teeth, has never been exceeded in perfect adaptation to difficult and almost hopeless cases by any other invention. Artificial teeth set on pivot or gold plate from a single tooth to a full set, either with or without false gums, on the most favorable terms. Particular attention will be given to filling teeth with gold. Price $1, for common sized cavities; and from 50 cents to $1 for filling with cement. Extracting, 25 cents; all operations warranted. Office, No. 166 Washington street, Boston. j21

SCHOOL FOR BOYS.

THE subscriber, Principal of the Hopkins School Cambridge, will receive Boys into his family and pay the most careful attention to their Moral, Physical and Intellectual Education. The course of instruction in the school embraces all branches necessary, as a preparation for entering college, or to fit them for commercial pursuits.

Reference may be made to any of the gentlemen o the University.

Terms—$175 per annum—payable quarterly in advance. The year is divided into four terms of eleven weeks each. Pupils from a distance can, if they choose, remain during the Fall, Winter and Spring vacations, without any additional expense.

N. B. The ensuing term will commence on Monday, Sept. 5th.

EDMUND B. WHITMAN.
Cambridge, Aug. 27.

NEW BOOK OF CHURCH MUSIC—The Boston Musical Education Societies collection of Church Music—Consisting of original Psalm and Hymn tunes, select pieces, chants, &c., including compositions adapted to the service of the Protestant Episcopal Church, edited by B. F. Baker, President of the Society, and director of the music at Dr Channing's Church, and J. B. Woodbury, organist at the Odeon. Teachers and others attending the convention are requested to call on the publisher, 133 Washington street, and examine the above work.

[From the Daily Evening Transcript.]

'This collection of Church Music is composed, with the exception of a few selected pieces, not before published in this country, of music entirely original. This of course will not be deemed as an objection, by those who feel that our own composers should be encouraged, and their efforts appreciated. We perceive that there are some new features in the arrangement of the work which are calculated to increase in a high degree its interest and usefulness; and though we have neither time, nor perhaps musical capacity, sufficient to enable us to examine the collection thoroughly, we can, on the word of a friend who is fully capable of estamateing its value, recommend it as superior to any thing of the kind extant. Of the external appearance of the book, we cannot speak too highly; it is got up indeed in very superior style. The paper is excellent, and the type and printing fully equal to any thing that can be desired.'

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sept 10 138 Washington street, Publishers.

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s3 JOS. HALE ABBOT.

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